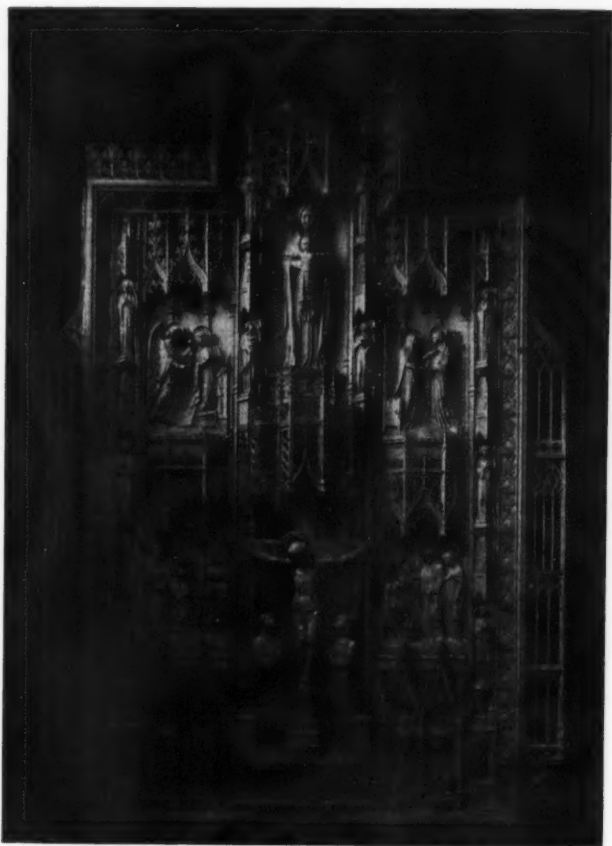


A black and white photograph of a cathedral interior, viewed from a low angle looking down a long nave. The architecture features high, pointed arches supported by massive piers with flying buttresses. A large, ornate rose window is the focal point in the distance, with three smaller arched windows below it. Light filters through the windows, creating a dramatic play of light and shadow on the stone surfaces.

The Cathedral Age

MIDSUMMER - AUTUMN
— 1937 —



ALTAR AND REREDOS IN THE CHAPEL OF ST. MARY

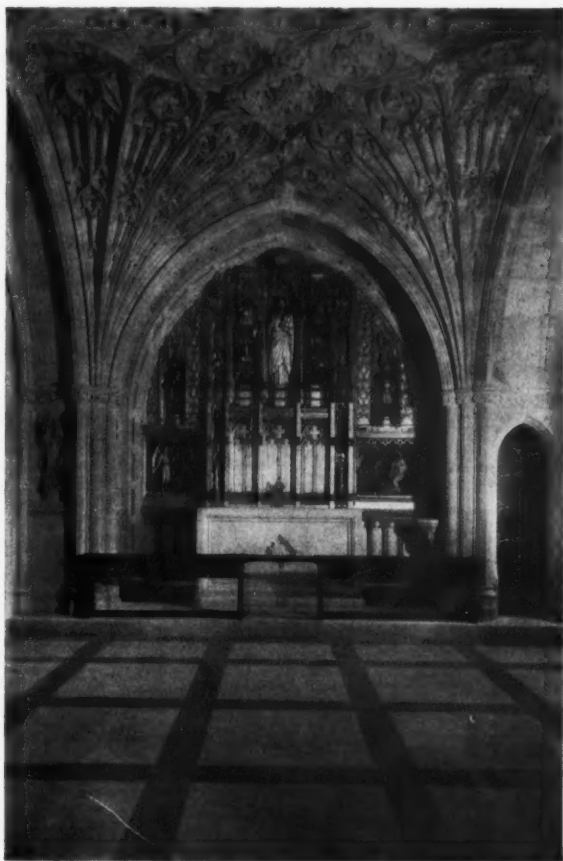
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And — charges, as always, are designed to meet the most modest budget, as is shown by the following analysis of the price range of 1,000 consecutive adult funeral services.

PRICE RANGE	NUMBER OF SERVICES
Less than \$200	128
\$201 to \$300	186
\$301 to \$400	212
\$401 to \$500	194
\$501 to \$600	135
\$601 to \$900	114
More than \$900	31
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Cathedral Christmas Cards

Appropriate New Series for 1937 is Now Ready



The Divine Shepherd, by Murillo

Will you help the National Cathedral Association restore the Christmas anniversary to its rightful place by the use of these greetings which go from home to home? Perhaps your friends will be interested in ordering them on approval.

All those who wish to order a set of these real Christmas cards are invited to send a contribution of \$1.00 or more as their interest in the work of Washington Cathedral may dictate. The funds raised through this effort give employment to many people and help maintain the Cathedral's worship and work.

These designs are just two samples of twelve artistic religious greeting cards created especially for friends of Washington Cathedral throughout the country. Another Cathedral subject is printed in gold ink showing "The Christ Child Statue," by Mary Aldrich Fraser, in the Children's Chapel.

Seven of the cards are reproductions of Christmas art masterpieces — suggesting the deeper meaning of this anniversary — that it is the birthday of our Lord and Savior, Jesus Christ.



The Apse and Choir of Washington Cathedral

TO THE EXECUTIVE SECRETARY, WASHINGTON CATHEDRAL,
MOUNT SAINT ALBAN, WASHINGTON, D. C.

I wish to order.....set(s) of the Cathedral Christmas cards which reflect the sacred significance of Christmas.

Enclosed please find \$..... in payment for the cards and as my offering towards the worship and work of the Cathedral in the Nation's Capital as authorized by charter from Congress in 1893.

Name.....

Street Address.....

City and State.....

The Cathedral Age

VOLUME XII

Midsummer-Autumn, 1937

NUMBERS 2-3

EDWIN NEWELL LEWIS, *Editor*

ELISABETH ELLICOTT POE, *Associate Editor*

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Published quarterly (Spring, Midsummer, Autumn, Winter) by the National Cathedral Association, Mount Saint Alban, Washington, D. C. Editorial and business offices, Washington Cathedral Close, Mount Saint Alban, Washington, D. C. New York Office, 598 Madison Avenue.

Entered as second class matter April 17, 1926, at the Post Office at Washington, D. C., under the Act of March 3, 1876.

NATIONAL CATHEDRAL ASSOCIATION ANNUAL OFFERINGS

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Contributing Membership	5.
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Master Builder	1,000.
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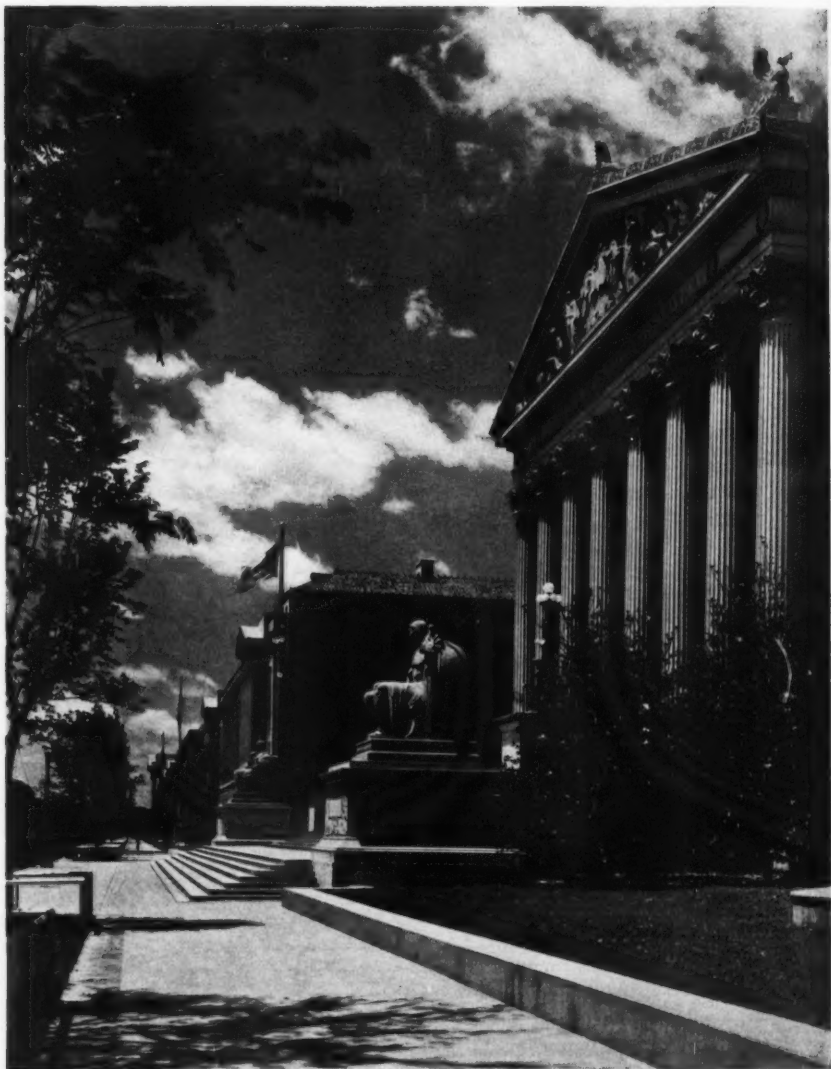


Photo by Horyczak

"We had too long delayed the work of giving to the Federal Capital a dignity and splendor commensurate with its place and importance. The wisdom of this was unchallenged; we had a just pride in the undertaking—"

The Cathedral Age

Midsummer and Autumn, 1937



"Building the Republic"

A Retrospect

By The Right Reverend James E. Freeman, D.D., LL.D., D.C.L.,

Bishop of Washington

FOURTEEN years ago, in 1923, during the first days of my episcopate, I wrote an article under the above caption. It comprised the early reflections of one who for the first time had to discover a reason for his faith that a great Cathedral was needed in the Capital of the Republic.

It was a period when prosperity was the high emprise of the nation. The Great War was behind us and the world had turned with freshened zeal to the work of rehabilitation. We of America were more fortunate than the nations overseas; while our losses were severe, our land bore no scars. There were no devastated areas. As in most post-war periods, we were experiencing the strong impulses that follow years of nervous tension. A new age seemed to be opening before us and we had both the genius and the resources to enter it with confidence.

The six years from 1923 to 1929 were suggestive of the "golden age of Pericles." We found ourselves over-occupied and the returns from our toil were more than compensating. We were prosperous, that was enough. We were satisfied and content. It was a period of greatly accelerated motion made splendid with new enterprises and richly adorned with color. We had recovered. We were the proud possessors of more of the world's precious yellow metal than any other nation; after all, this was the guarantee of long continued happiness and prosperity. In the Capital we surveyed our field, appraised our gifts and increasing wealth, and set ourselves to the task of making this favored city the fairest in the modern world.

The conception of a new and more stately Constitution Avenue was born and a plan conceived to adorn it with buildings that would make it in classical

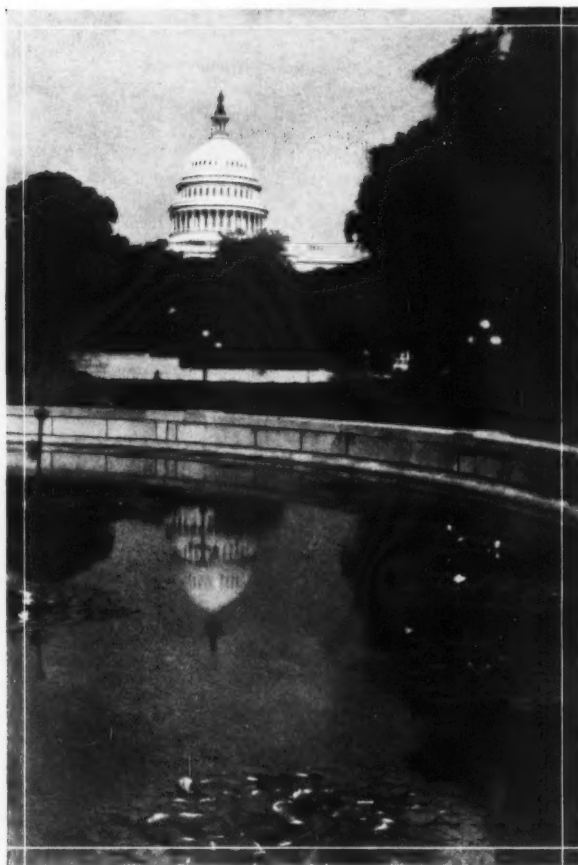


Photo by Ernest Crandall

"Symbol of our faith in the integrity of our republican form of government."

warning and at a time when values were at their highest, we experienced a sudden paralysis and both enterprise and genius were checked in their ambitious course. The nation sustained the severest shock it has ever known. To the most reflective and to those who hitherto had been the wisest of our prophets, the sudden suspension of activity was to be of short duration. America was possessed of buoyant qualities that made it immune to long continued misfortune. Progress could not be stayed by maladies common to nations that were old and feeble. Our resolve to succeed was such that a temporary suspension would only serve to stimulate our activities. With this condition that concerned the shrinkage and dissipation of our material wealth, there came a decline of confidence in man-made institutions and man-made formulas. The whole nation became conscious of its impotence; its boasted genius to "carry on" had failed it. We were compelled to realize for the first time that, "man shall not live by bread alone."

What the ensuing years have disclosed is a tragic story that some chroni-

design a veritable modern Athens. We had too long delayed the work of giving to the Federal Capital a dignity and splendor commensurate with its place and importance. The wisdom of this was unchallenged; we had a just pride in the undertaking. Major L'Enfant's incomparable plan for Washington was at length to be realized. Those of us who lived through this colorful and eventful period rejoiced in the skill and persistence with which this splendid plan was executed. A rich Republic with ample resources can undertake great things. All was well with us as a people; there were no shadows on the path that stretched into the future—a future that gave promise of ever increasing satisfaction.

Then came the fateful autumn of 1929! With little of

cler of the future will ultimately tell. When it is written, if the chronicler is honest, he will make it evident that the years of mounting prosperity were years in which the moral and spiritual ideals of our people sustained an impairment that lowered their vitality, rendering them incapable of sustained effort in the face of overwhelming misfortune.

A broken morale is bad for an army in time of war. It is equally bad for a people in days of peace and seeming security. Something went out of our life as a people when we trusted over-much in our own skill and forgot the rock whence we were hewn. One of the startling phases of this tragic experience is that we have disclosed a loss of confidence in American institutions and American ideals. Under the pressure of events we have turned our faces to new experiments and with strange complacency we have sought to solve our problems and to heal our wounds by methods wholly alien to our system and long continued practice. We would restore confidence and effect salutary changes in our political and industrial systems through hastily conceived legislation. Even now, after eight years of testing and trial, we are still at the cross-roads, expectantly waiting for some new formula that will cure our ills.

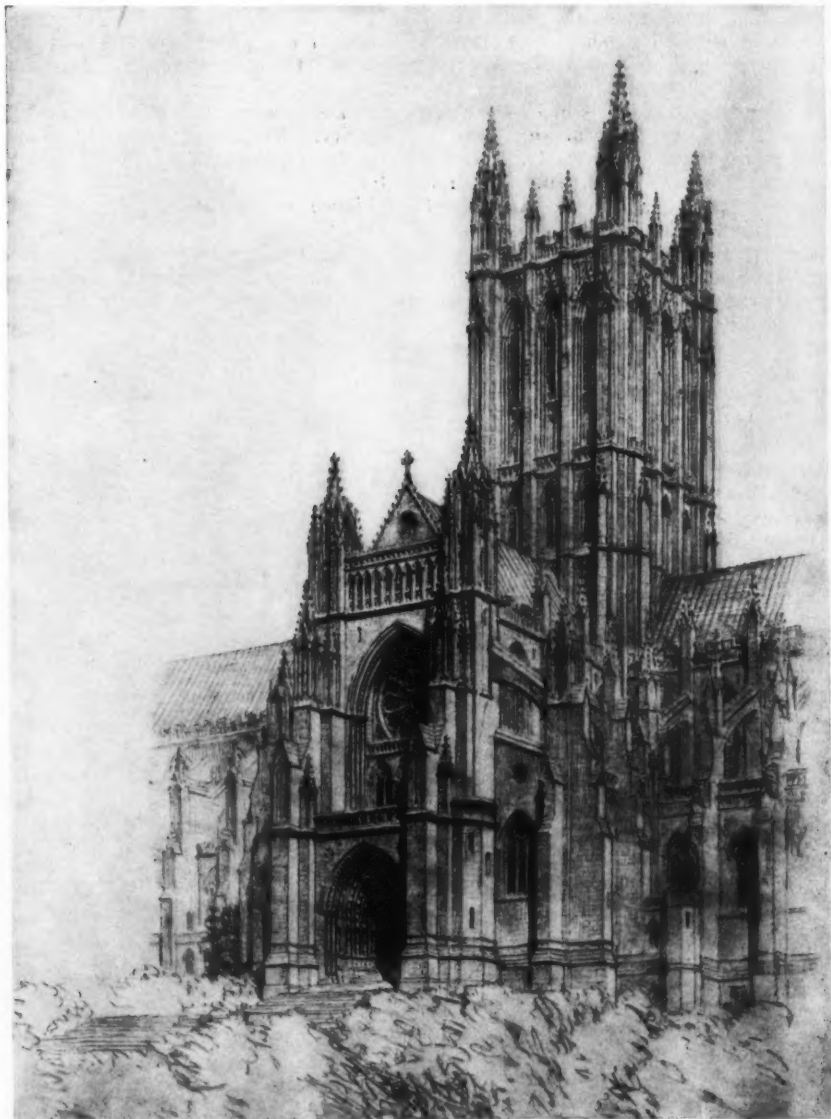
There are those who believe that eventually America must yield to the pressure of systems that, while alien to our practice, are destined to change and change radically all our existing institutions. A distinguished Englishman has affirmed that the two mightiest forces in our modern world are Communism and Christianity, and that they are locked in mortal conflict.

Whether this be true or not, it is evident to the most casual student of our time that Christianity, as a rule of life, is being put to new tests today. It may be that on this



Photo by Ernest Crandall

"In this momentous year when we are remembering the men who gave us our Constitution."



Architect's Drawing by Frohman, Robb & Little

"Will the Christian people of America make the Cathedral in their Capital the spiritual power house it is designed to be? If the Capitol is the place for determining policies, the Cathedral must be the place for determining principles."

western continent the decisive battle is to be fought between the "Man on Horseback" and the "Man on the Cross." Certainly those of us who believe in the supremacy of Christ are called upon today to make our loyalty to Him more evident in all the occupations and concerns of life. The Church as an institution cannot longer be passive, but must be militant. We affirmed through our Supreme Court many years ago that "America is a Christian nation." The time is at hand when we must prove it.

Fourteen years ago we presented the cause of a Cathedral in the Nation's Capital, fit and worthy to stand before our people as a monumental witness to their faith. The splendor of its architecture, the beauty of its symbolism, the spaciousness of its noble proportions made their appeal to us. There was something of majesty and mystery in such a building, and in no place did it have such utter fitness as in the Capital of the Republic. Along with the other stately buildings that spoke of the material greatness and splendor of the nation, this fabric on its lofty eminence on Mount Saint Alban was to witness to the spiritual ideals of a people who still held to the ancient faith of the fathers.

During the days when the nation was prospering, this appeal had widespread and generous response. Rich and poor alike gave to its furtherance. It was widely recognized that such a Cathedral in such a city had its consistent and proper place. While we were not Cathedral-minded as a people, we yielded to this appeal and the great building went forward. Better than the mere fabric itself, as it gradually revealed its noble proportions, was the evident and increasing influence it exercised upon the thousands who daily and weekly came to observe reverently its growth and development. It was becoming in reality, a "House of Prayer for All People."

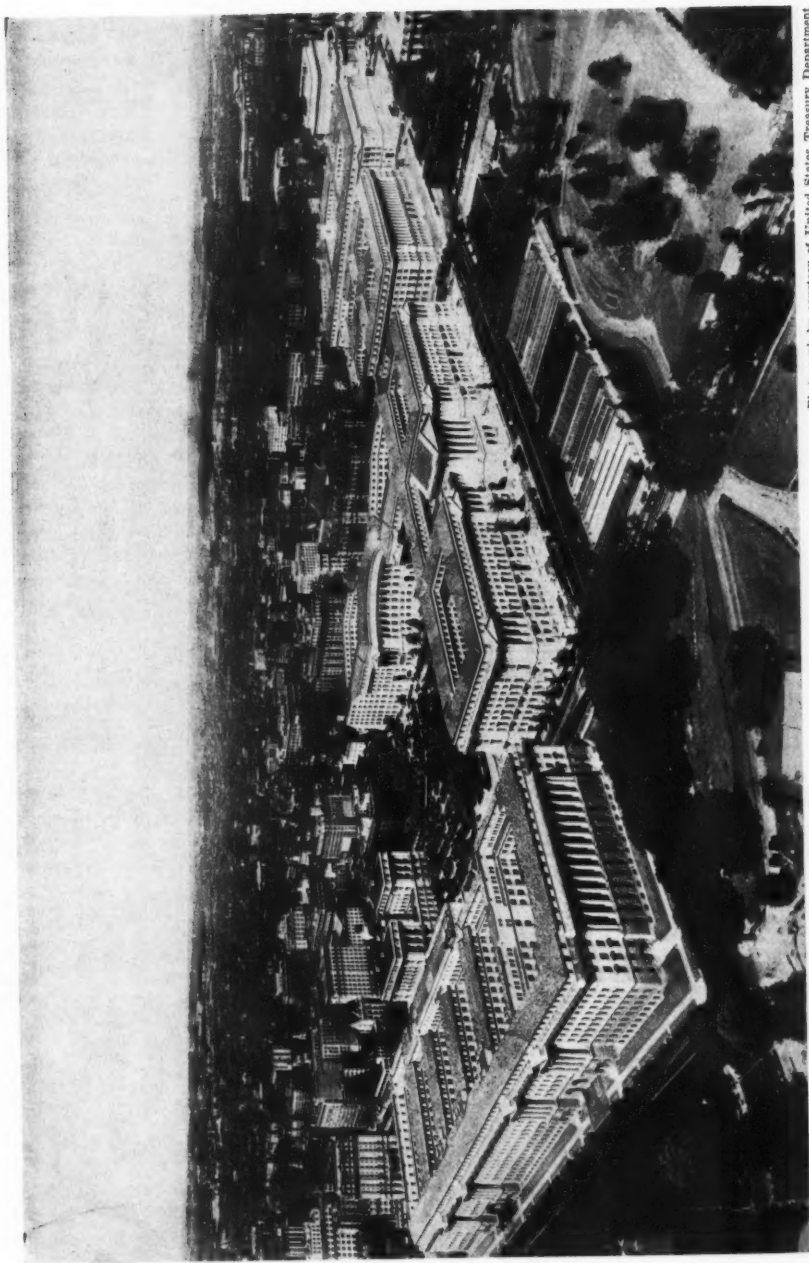
In its expansive program, the Chapter, or Board of Trustees, sought to make it more representative by creating a great Cathedral Council, inviting to its membership the strongest Christian leaders of communions other than those of their own profession. Still seeking to make this witness of a nation's faith more comprehensive in its scope, the Chapter recently created three honorary canonries and bestowed them upon distinguished representatives of the Presbyterian, Methodist and Baptist communions (two of them being eminent Christian laymen), giving to these men the right of periodical preaching in the Cathedral. The Chapter assumed its responsibility as trustees of a great spiritual enterprise, national in scope.

Surveying these fourteen years—seven of them marked by a ready and generous response and seven of them lean and unpromising—I find myself compelled to face the future and to present, if I may, a new and more urgent appeal for this great temple. What place is it to occupy in the building of the Republic?

It is no longer in terms of beauty and dignity that we press its claims. Its artistic worth is unchallenged. This age is bent upon increasing search for what it calls the essential and the practical. It is seeking to set its house in order, to pursue again the normal ways of prosperity.

Upon what shall we build our security, our peace and our prosperity? Have we assured ourselves that in our reckoning we are on the course that will ultimately bring us to the haven where we would be? Can we rebuild the state and leave out of consideration those elements of strength that alone stabilize and secure to us life, liberty and the pursuit of happiness?

The Cathedral in the Nation's Capital is no longer presented as an aesthetic luxury, but as an indispensable and mighty factor in the nation's life. If the splendid dome of the Capitol is the symbol of our faith in the



Photograph by courtesy of United States Treasury Department

"The conception of a new and more stately Constitution Avenue was born—a plan to adorn it with buildings that would make it in classical design a veritable modern Athens. Major L'Enfant's incomparable plan for Washington was at length to be realized."

integrity of our republican form of government, the rising walls of the Cathedral are the impressive expression of the faith by which we believe that government is to be preserved. We must resist courageously the attack of forces that would ruthlessly destroy both our government and those spiritual ideals upon which it is builded.

In this momentous year when we are remembering the men who gave us our Constitution and when again we are called upon to defend its fundamental doctrines, we are solemnly reminded that beyond all that we possess of accumulated wealth, we have a sacred trust to fulfill, and that trust must be expressed in unflinching obedience to Him who has "made and preserved us a nation." The crisis that is upon us is fraught with many and grave perils but none is greater than that which must inevitably accompany a lowered moral standard, issuing in an abandoned religious faith. Our concern today is not so much for the "forgotten man," as the forgotten God.

We are surely facing great changes in our life. Many of the old concepts that we had come to believe fixed and unchanging are slowly but surely yielding to the pressure of a world in process of revolutionary changes. Will the Christian people of America make the Cathedral in their Capital the spiritual power house it is designed to be? If the Capitol is the place for determining policies, the Cathedral must be the place for determining principles.

One of the foremost of our Christian statesmen has with prophetic vision declared that this building may prove to be in the days that lie ahead, the greatest single factor in sustaining the faith of the Republic. More, it may, wisely directed and administered, become the major factor in effecting that kind of Christian unity so supremely needed in a divided and distracted world. We believe that to press with all insistence its claims is both a patriotic and a Christian obligation.

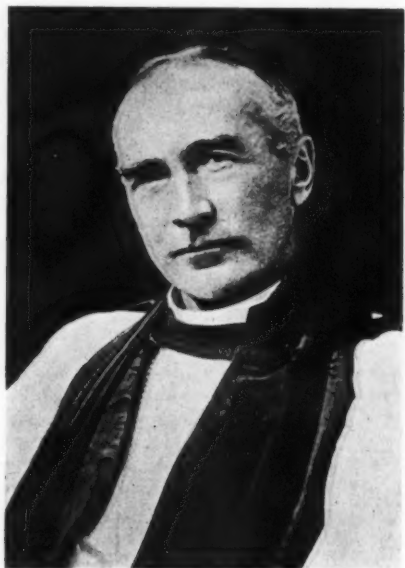
The Capital of the Republic becomes more and more the center of the nation's life. It exercises an influence in world politics that is universally recognized. If these large interests are to be served, a finer spirit must dominate those who make and determine policies. There must be Christian statesmanship if America is to be preserved as a Christian nation.

It is still true that our first line of defense is the moral integrity of our people. Greater than battleships and standing armies, stronger and more effective than a progressive and expanding commerce is the stabilizing influence of great spiritual ideals. These ideals must be eloquently interpreted and interpreted in a way that will arrest and command a hearing. This the Cathedral more than any other building in the Capital is designed to do. A new crusade is at hand. America accepts the challenge of an apostate age. It rears its majestic temple as an affirmation of its faith. America must be kept true to its Christian ideals. The Cathedral in the Capital of the Republic *must* be built.

PRAYER FOR THE BUILDING OF WASHINGTON CATHEDRAL



LORD JESUS CHRIST, who hast taught us that all things are possible to him that believeth, and that Thou wilt favorably hear the prayer of those who ask in Thy Name; we plead the fulfillment of Thy promise, and beseech Thee to hasten the building, in the Capital of this Nation, of Thy House of Prayer for all people. Make speed to help us O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.



THE BISHOP OF LONDON

*Anniversary
Message
From
London*

FULHAM PALACE, S. W. 6

I have always taken the deepest interest in the Washington Cathedral since the day when President Theodore Roosevelt laid the Foundation Stone and I asked a Blessing upon it and gave a message from the Old Country.

I remember that a cloud hung very heavily over the Service and then to everyone's relief rolled away; and someone whispered to me, "nothing but Satterlee's prayers would have done that," showing the esteem in which the then Bishop of Washington was held.

I then visited the Cathedral in 1926 and attended a service during which some Memorial Stone was built into the Cathedral, and I have now read in THE CATHEDRAL AGE with great pleasure of the splendid gift of an Organ which has been given to it and also of the wonderful gifts of Mr. Larz Anderson. I do hope that many more generous gifts will be given and hope one day to see the whole Cathedral complete in all its beauty.

May God bless you all in your good work at Washington.

(signed) A. R. LONDON.

30th June, 1937.

The Foundation Stone Laying

Memories Thirty Years After

By Elisabeth Ellicott Poe

WHEN I was asked by the Editor of THE CATHEDRAL AGE to write my personal recollections of the laying of the Foundation Stone of Washington Cathedral on September 29th, 1907, it seemed, at first, impossible to realize that more than a quarter of a century had passed by since that eventful day. As he talked with me I looked out of the window into the Cathedral Close where the South Transept is to rise. Above us were the towering Apse, Great Choir, and Sanctuary—Gothic glories against the blue of a summer sky. With the magic of memory, my thoughts went back to an autumn day three decades ago when the sky had not been so blue and where is now Cathedral fabric was then just land, save where ground had been broken for the laying of that first stone.

With another rush of memory, the scene changed. I was in the study of the late Right Reverend Henry Yates Satterlee, first Bishop of Washington, in the Bishop's House, then at 14th Street and Massachusetts Avenue, where the National City Christian Church now stands. He was giving me an interview for my newspaper on his ideals and dreams for the "National Cathedral" that was to be. As we sat there and he talked in his direct, grave way, his vision became mine—at least, for the moment. He was speaking of the monumental place the future Cathedral was to take in the topography of the city.

"In years to come," Dr. Satterlee said, "wherever you may go in Washington or its environs you will catch sudden glimpses of the Cathedral rising on Mount Saint Alban and you will know it to be, truly, a witness for Christ in the heart of America." He was gazing past me at an architect's

drawing of the Cathedral. I knew that it was not the pictured Cathedral alone he was seeing, but, with the eyes of the seer and prophet, he was walking already, in imagination, through the wide aisles of "God's House of Prayer for all people in the Capital of the Nation."

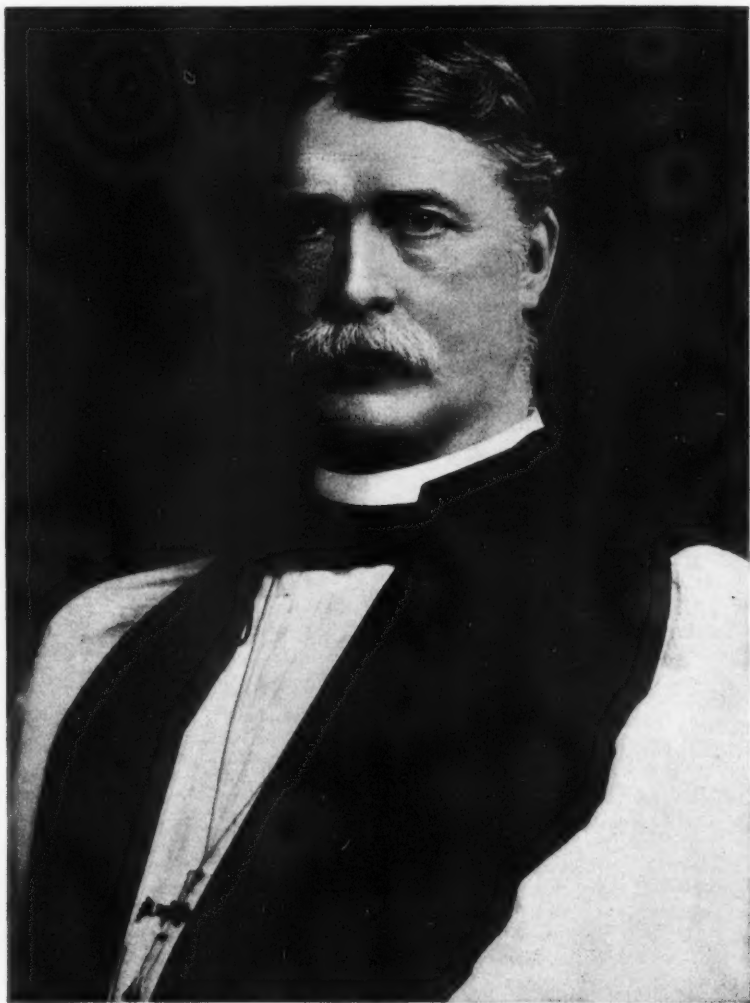
With the inarticulate faith of the young and inspired by his vision, I, too, walked a little way with him in the Cathedral of his dreams. Since then I have been in the completed portions of Washington Cathedral many times. Never so truly did its beauty and mission grip my soul as when I saw it first, in the spirit, through the glowing eyes of that saint and father in God.

In a few days the Foundation Stone was to be placed, with ancient rites and in the presence of dignitaries of the State and Church. Bishop Satterlee talked on, giving me details of the arrangements, all with the gracious consideration and meticulous care he always displayed when giving Cathedral information to the press.

"What will you do if it should rain?" I asked him.

"Rain?" he repeated after me—"Well, we have made arrangements in case of that eventuality." Then, with a quick raising of his head, he smiled and added "But it will not rain—at least not enough to harm our great day. The sun will shine. It will shine. I am praying that the day be fair," he concluded, simply as a little child and with the same sublime trust in his face.

In a few simple words the great Bishop thus taught me the meaning of faith and the power there can be in spiritual vision. Many years were to pass before I was to see the actual Cathedral fabric rise in beauty on Mount



THE RIGHT REVEREND HENRY YATES SATTERLEE, D.D., LL.D.

The first Bishop of Washington, who welcomed the General Convention in 1898, three years after the Diocese of Washington was organized, and officiated at the laying of the Foundation Stone of Washington Cathedral on September 29, 1907.

Saint Alban, and he was never to behold it as men see things with the eyes of the flesh. But I did not doubt then, and I do not doubt now, that Bishop Satterlee was privileged, through some power working within him, to realize the vision of Washington Cathedral,

and to see it with the eyes of his spirit before the building had taken material form.

When I asked Bishop Satterlee, at the conclusion of my interview, for a paragraph that would make clear to the readers of my newspaper the "why of

Washington Cathedral," he smiled, looked among some papers on his desk, and then said: "Tell them this, please:

"The Cathedral of Washington will stand on the brow of the hill as a ceaseless object lesson for God. In contrast to Athens, where, in the very center of Greek civilization, there stood an altar erected 'to an Unknown God,' we need, in the Capital of a country which marches at the forefront of modern civilization, not an altar of agnosticism but a witness for Him who said: 'To know Thee, the only true God and Jesus Christ whom Thou hast sent — this is life eternal.'"

Then the Bishop told me he had used these words in a pamphlet he had written entitled "The Building of a Cathedral." As the years have passed and the Cathedral has grown in beauty and in witness to that "only true God and Jesus Christ whom Thou hast sent," I have come more and more to the realization that, as the poet said, "men learn of God through Beauty." The multitude of Cathedral builders who, through their offerings large or small, have brought Washington Cathedral to its present achievement might echo the words of him who wrote:

*"Men learn of God through Beauty.
We Builders who
Hold Beauty in our fingers have the
key.
We could create it only as we loved
enough.
We chose God as our partner: He
chose us.
So was this Cathedral builded stone
on stone,
Each carved with the beauty of a
soul and God.*

*"Wars may come, or raging fires, my
son,
But yet those towers and walls will
ever stand;
For they were built unto Eternity,*

*And even if crushed down would rise
again—*

*For eager hands and hearts would
catch the vision then*

*And build them into Beauty that is
God."*

Those who build Cathedrals in that spirit include not only the clergy who inaugurate them, and the architects who design them, but the workers who, bit by bit, build the edifice into the perfect whole.

This reminds me of a story about a traveller who was inspecting a stone quarry where the workers were busy in long, underground corridors. Beside one laborer he paused and, after watching him for a minute, said: "What are you doing?" Ridiculous question! The laborer did not even bother to turn his head as he made the obvious answer: "Cutting stone."

A little farther along the visitor stopped by another worker and put the same question. This time the cutter turned his head with a jerk, but he did not look up as he replied emphatically, "Earning five dollars a day." Still farther, well in the dark and remote from the outer world, a third toiler was smiting the rock. To him the traveller repeated his foolish query, "What are you doing?"

This answer, however, was different from either of the others. Turning and looking up with an exultant lift of his head, the laborer replied, "Building a Cathedral!"

Perhaps it might be well to take a glance at 1907 from the vantage point of thirty years afterwards, before turning to the memories of what I saw on the Feast of St. Michael and All Angels of that year at Mount Saint Alban.

The first Roosevelt President, Theodore, was in the White House, having a "bully time" and making history every minute. Edward the Seventh was on the English throne. The beaten war lord of Doorn ruled Central Europe with a hand of steel. Franklin Delano Roosevelt was a lawyer with

a brand new Bachelor of Laws degree in the office of Carter, Ledyard and Milburn, New York City. He was a married man of twenty-five, whose wife, Anna Eleanor Roosevelt, was a favorite niece of President Theodore Roosevelt. In Yonkers, New York, the rector of St. Andrew's Memorial Church, the Reverend James E. Freeman, was making a name in the Church with his progressive ideas and splendid parish.

The business panic of 1907 was a mild performance compared to the great depression of recent years. Labor was agitated—not over John L. Lewis—but the Haywood trial with Clarence Darrow in his usual role of defendant's lawyer and Senator-elect William E. Borah on the staff of the prosecution.

As 1907 wore on, T. R. sent the United States Navy on a trial spin around the world as a peace promoting gesture of the "Big Stick." Augustus Saint-Gaudens died in August, leaving an imperishable monument to his genius in his statue of "Grief" in Rock Creek Cemetery and, in September, the ill-fated *Lusitania* made her maiden voyage from Queenstown.

Meantime all preparations had been made for the triennial General Convention of the Church to be held in Richmond, Virginia, in commemoration of the tercentenary of the arrival of English settlers at Jamestown Island in 1607. In special recognition of this anniversary, the Right Honorable and Right Reverend Arthur Foley Winnington-Ingram, Lord Bishop of London, had consented to be the guest of the General Convention. He had been asked because, in colonial days, the Lords Bishops of London had included far away Virginia in their diocese and the work of the Church in that territory was under their jurisdiction.

Bishop Satterlee and the Chapter of Washington Cathedral saw in this combination of circumstances a happy opportunity to hold a great service on Mount Saint Alban, inviting the membership of the General Convention to attend. With his inherent sense of the

historic, it had been for a long time the hope of the Bishop of Washington, according to the late Reverend Dr. William L. DeVries, Canon of Washington, writing in *The Foundation Stone Book*, that "it would be possible to mark the historic year of our Lord, 1907, and the happy conjunction of the International Convention of the Brotherhood of Saint Andrew, the General Convention of the American Church, and the first visit of a Bishop of London to these shores and to the Capital City of this nation, by the laying of the Foundation Stone of the National Cathedral."

Much depended on the coming of the architectural designs of the Cathedral to be created by Dr. George Bodley, the English Gothic master of that time and Henry Vaughan of Boston, his American pupil and assistant. Finally the designs arrived from England, and were accepted on June 10, 1907, upon motion of George Dewey, Admiral of the Navy, then a member of Washington Cathedral Chapter. At the same meeting the trustees had approved the plan of Bishop Satterlee to lay the Foundation Stone at 12 o'clock on Sunday, the Feast of St. Michael and All Angels. This stone was to form part of the foundation for the altar and the wall of the Bethlehem Chapel of the Holy Nativity.

My imagination and interest were stimulated by the knowledge that the Foundation Stone was to be brought from the field adjoining the Church of the Holy Nativity at Bethlehem in Judea. Over that field Abraham might have walked. Perhaps Ruth gleaned there in the time of Boaz. Was it from this or some neighboring field that Jesse called his youngest son David from the care of his sheep to be the anointed King of Israel? Prophets and martyrs, men and women of Israel had trod the fields 'round about Bethlehem until that fateful night when angels stood guard over a Babe who lay in a lowly manger bed.

On the Foundation Stone itself were inscribed the words from Saint John



THE FOUNDATION STONE OF WASHINGTON CATHEDRAL

It is fitting to publish here the dedication pronounced by Bishop Satterlee on the Feast of St. Michael and All Angels in 1907: "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. I do pronounce and declare duly and truly laid this Foundation Stone of Washington Cathedral, to be builded here to the glory of the ever blessed Trinity, and in honor of Christ our Lord, the Incarnate Son of God, and to be dedicated under the name and title of His Blessed Apostles, St. Peter and St. Paul, as a House of Prayer for all people and for the ministration of God's Holy Word and Sacraments, according to the use of the branch of the holy Catholic Church, known as the Protestant Episcopal Church in the United States of America. And I do furthermore declare and proclaim that the Bishop, Chapter and Diocese of Washington, do hold and administer this Cathedral Church as a trust, for the benefit and use not only of the people of this Diocese and City, but also of the whole American Church, whose every baptized member shall have part and ownership in this House of God. 'Other foundation can no man lay than that is laid, even Jesus Christ, who is God over all, blessed for evermore. Amen.'"

1:14—"The Word was made flesh, and dwelt among us." It was a tremendous thought to realize that, after the Cathedral had been built, the Foundation Stone would not be visible and that century after century would have passed before mortal eyes were to gaze on it again.

The day before the Feast of St. Michael and All Angels was rainy. I recall how distressed I felt for those at the Cathedral who had made such painstaking arrangements only to have the success of the great day threatened by rain. Then I thought of Bishop Satterlee's words: "It will not rain enough to do any harm."

I arose very early Sunday morning only to discover rain coming down with a vigor that promised ill for that big service at noon. My mother's favorite saying: "Rain before seven, clear before eleven" cheered me. Surely enough, the saying held true. About 9.30 a.m. the clouds cleared away, patches of blue sky appeared overhead, and a northwest wind held only a small threat of rain.

In those days there were no taxis; only a few fortunate persons owned automobiles, and street cars and herdies were the general means of transportation to the Cathedral grounds. So I got on my way early and found, to my amazement, thousands of other persons already en route to Mount Saint Alban. All was in readiness at the Close when I arrived. Space had been reserved for members of the press under the shade of a huge oak. I did not mind the long wait until the service began for there were many incidents transpiring around me.

We had a good view of the platform where the President, the Bishops and other notables were to be and we were not far from the spot where ground had been broken for the Foundation Stone laying.

A quiver of excitement ran through the crowd of worshipers when, shortly before the service was to begin, the White House carriage drove up to the

platform. In it were President Theodore Roosevelt, in formal morning dress, Mrs. Roosevelt, Miss Ethel Roosevelt, now Mrs. Richard Derby of New York, and Quentin Roosevelt, youngest son of the President and Mrs. Roosevelt. Quentin was then a school boy and his fair, tousled hair—he wore no hat—made many a mother smile in the congregation as they saw Mrs. Roosevelt try to smooth it down a little. The President's family sat in the space reserved for ladies of the Cathedral Chapter and their families.

Still the clouds held off, although rain threatened constantly to spoil everything with a downpour. But I did not mind. By this time my faith in Bishop Satterlee as a weather prophet was secure.

Exactly on the stroke of 12 noon a group of United States Marine Band players, in vestments, blew a fanfare on their silver trumpets—a phrase or two I recognized as being from Mendelssohn's "Hymn of Praise." Then came the sound of high boy voices singing the *Hora Novissima* and through the grove came the glorious procession. We all watched it approach with intense interest. Somehow it seemed to be the first of a long series of such Cathedral processions in the years to come.

I noticed the President was watching the procession closely, too. Over by his mother, young Quentin swung himself almost out of the row of seats to get a still better view. More of him, anon.

On they came after the choir, two by two, the Fathers in God of the Church. Many have passed on now, alas, into that "City not made by hands." But the picture the Bishops made on that September day in 1907 has never left my memory. Among them were pioneer Bishop Tuttle of Missouri, then the presiding Bishop; Bishop Doane, who signed himself "William of Albany" and always wore the gaiters and garb of an English bishop; the Right Reverend Wil-

liam Paret of Maryland, out of whose jurisdiction the Diocese of Washington had been carved; the brother Bishops, George Herbert Kinsolving of Texas and Lucien Lee Kinsolving of Southern Brazil; Bishop Beverly D. Tucker, Coadjutor of Southern Virginia, whose advice—strangely enough years later—was to be a determining factor in the decision that led the Very Reverend Noble Cilley Powell, present Dean of Washington, into the Christian ministry; and the Bishop of Southern Virginia, the Right Reverend Alfred Magill Randolph, who had confirmed me at St. Peter's Church in Norfolk, Virginia, some years before; and that giant among his colleagues, Bishop Thomas Frank Gailor of Tennessee, who afterwards presided over the National Council of the Church.

Then came the Lord Bishop of London, a slight and tall figure, with an inspiring face, and visiting bishops from other lands. On they marched—and the scores of bishops other than those mentioned—"Captains Courageous" of the Church, fighting for the higher nature of mankind on the frontiers of civilization.

Just as the end of the procession reached the platform, rain fell from a huge cloud right over Mount Saint Alban. Then it hesitated—and stopped



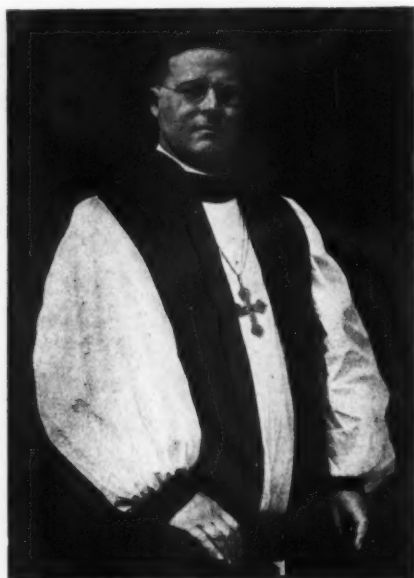
THEODORE ROOSEVELT (1858-1919)

Twenty-sixth President of the United States was approaching his 49th year when he drove to Mount Saint Alban to help lay the Foundation Stone.

—and all breathed a prayer of thankfulness.

It rained again, though, as the Archbishop of the West Indies was reading the Lesson. A rising wind swept trickles of water from the roof of the stand upon the President who only smiled and brushed the rain drops from his bared head. The bishops bore the impromptu shower stoically as well.

The high point of the service was the actual laying of the Foundation Stone while the President and the vast congregation looked on. Bishop Sat-



THE ARCHBISHOP OF YORK

*Anniversary
Greetings
From
York*

BISHOPTHORPE, YORK

28 June, 1937.

DEAR EDITOR:

I shall be very glad if you can find some opportunity to convey to the Friends of Washington Cathedral my most cordial greetings on the thirtieth anniversary of the laying of the Foundation Stone of that Cathedral.

I have no doubt that the Cathedral is destined to exercise an immense influence upon not only the Church, but upon the whole people of the United States. It is already acquiring the character of a national shrine, and will, I am convinced, do so increasingly.

It is a great joy to me to think that I have had some personal association with it, and that as it grows in scale and beauty I may be able to follow in imagination the development that is taking place.

Yours very truly,

(signed) WILLIAM EBOR,
Archbishop of York.

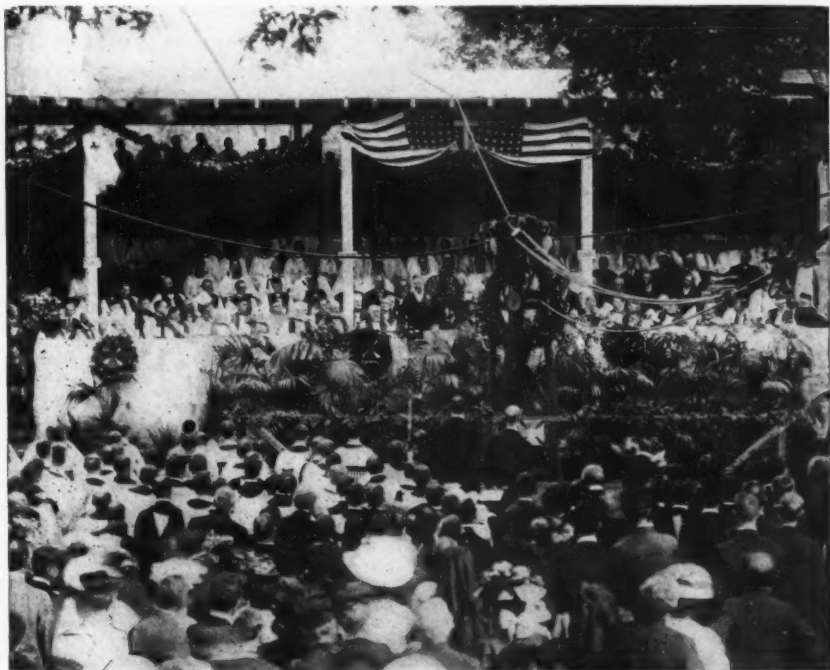
terlee used the Cathedral trowel and the mallet was the same as that which President George Washington used at the laying of the cornerstone of the United States Capitol on September 18, 1793.

As we watched, I glanced to where Quentin Roosevelt was standing. In still better position now, he was gazing up into the skies. My eyes followed his. There right above the Foundation Stone high in the heavens was a large American eagle! Little did I realize then that this lad was to be one of America's eagles who, scarcely a decade hence, was to give his life in France that the ideals of Democracy might live.

Many years later I sat in a press box in front of the Capitol when Charles Lindbergh was the center of all eyes at a great mass meeting. Suddenly I noted that his eyes had left

the crowd and were focused on something high in the skies. I looked in the same direction and there was an aviator, guiding his plane against a cloud. Then I remembered Quentin Roosevelt and how his bright young eyes had discovered that eagle on Foundation Stone Day at Washington Cathedral. Such eagle souls cannot be chained to things of the earth. In thinking of them, we recall the poet Rupert Brooke, who wrote:

*"To keep loyalties young, I'll write
those names
Golden for ever, eagles, crying
flames,
And set them as a banner, that men
may know,
To dare the generations, burn, and
blow
Out on the wind of Time, shining
and streaming. . . ."*



THE PRESIDENT'S ADDRESS WAS MADE WITH HIS USUAL VIGOR
He took his text from St. Bernard's hymn: "The times are evil; that is, there is much that
is evil in them * * * there is much good, too—"

After the setting of the Foundation Stone, Bishop Satterlee presented Theodore Roosevelt to the congregation. His brief address was made with his usual vigor. Evidently he had been struck by the words of the *Hora Novissima* which began:

"The world is very evil;
The times are waxing late";

for he took them as one of the themes of his address, declaring:

"While there is much that is evil in the times, I want to call your attention to the fact that it was a good many centuries ago that the Latin hymn was composed, which said that the world is very evil and that the times were growing late. The times are evil; that is, there is much that is evil in them. It would be to our shame and discredit if we failed to recognize that evil; if we wrapped ourselves in the mantle of a foolish optimism and failed to war with heart and strength against the evil.

"It would be equally to our discredit if we sank back in sullen pessimism and declined to strive for good because we feared the strength of evil. There is much evil; there is much good, too; and one of the good things is that more and more we must realize that there is such a thing as a real, Christian fellowship among men of different creeds; and that the real field for rivalry among and between the creeds comes in the rivalry of the endeavor to see

which can render best service to mankind, which can do the work of the Lord best by doing His work for the people best."

Later I learned from a member of President Roosevelt's family that her father was very fond of the *Hora Novissima* and frequently sang it, and other favorite hymns, in the original Latin with his children joining in the impromptu singing.

The Bishop of London made a profound impression on me in his salutation. I could feel the weight of history all about me as he said: "I come as the successor of St. Augustine's companion, Mellitus, to bring you from the old Diocese of London, of which one day you were a part, a real message of love and God-speed to-day."

After the offertory and the final prayers, the Presiding Bishop pronounced the benediction. "Immediately" wrote Dr. DeVries, "the band played the Dresden Amen, the recessional began, the great procession moving slowly, and the grove was again adorned and made melodious by the marching throng in white and color singing the songs of Sion.***"

These are a few of my precious memories of the Feast of St. Michael and All Angels Day in 1907. May the rich promise of that day inspire anew those who now labor on Mount Saint Alban to build and maintain "a House of Prayer for All People in the Capital of the Nation."

WASHINGTON CATHEDRAL AT GENERAL CONVENTION

This issue of *THE CATHEDRAL AGE* will be a feature of the National Cathedral Association exhibit in booth C-60 at the General Convention of the Protestant Episcopal Church to be held in Cincinnati, Ohio, beginning October 6th. The editor will be in charge, assisted by Miss Elizabeth B. Canaday, Field Secretary, and Miss Winifred H. Bonnell, Secretary of the New York Committee.

A subscription luncheon open to all friends of Washington Cathedral will be held on the first Saturday of the Convention, October 9th, at 12:30 P. M. in the "Rookwood Room" of the Hotel Sinton. It is expected that the Reverend ZeBarney T. Phillips, D.D., Chairman of the House of Deputies will preside and that the speakers will include the Right Reverend Henry Wise Hobson, D.D., Bishop of Southern Ohio; Mrs. William Adams Brown, National Advisory Chairman for the Women's Committees of Washington Cathedral, who is returning from Oxford and Edinburgh Conferences in early October; the Very Reverend Noble C. Powell, D.D., newly appointed Dean of Washington and Warden of the College of Preachers; and the Bishop of Washington. The benediction will be pronounced by the Right Reverend James DeWolfe Perry, D.D., LL.D., Presiding Bishop of the Church.

Cathedral Commissioners for England

By Sir Henry Sharp,

Secretary to the Cathedral Commissioners

THE Cathedral Commissioners for England were established as a statutory body by a measure of the Church Assembly which was passed by that body, accepted by resolutions of the two Houses of Parliament and received the Royal Assent in 1931. The measure has the force of law and confers upon the Commissioners powers to be exercised during the life of the Commission, which is defined as a period ranging from seven to twelve years. At the end of twelve years the Commission will cease to exist; but, since problems requiring solution may arise after the cesser of the Commission's powers, provision is made for the setting up by the Church Assembly of "Appointed Commissions," which will exercise like powers.

Prior to 1931 the Cathedrals had been visited and the ground explored by a body called the Cathedrals Commission, which issued its report and recommendations in 1927. The Cathedral Commissioners are required by the measure of 1931 to take that report into consideration, though nothing therein is to be deemed imperative. Thus the procedure in this case is comparable with that often followed by Parliament in other cases, where, when a Royal Commission or a Special Committee has examined a subject and made its general recommendations, a Statutory Commission is set up by Act of Parliament to implement those recommendations in detail. And the method pursued is the British method of dealing from time to time with corporations which perform public services—namely, an investigation followed by the establishment of a tem-

porary commission which, guided by the results disclosed by such investigation, frames schemes calculated to abolish such elements as have become obsolete or injurious and to bring the nature and operations of the corporation into line with the changes of the present time.

The Cathedral Commissioners are required to deal with religious institutions, the foundations and customs of many of which date from medieval, even from Saxon, times, which have become an integral part of the national life and which are regarded by millions of people with peculiar reverence and affection. Not only are their fabrics a glorious heritage, but also their constitutions, customs and services form a living link with the remote past, so that it has often been said that only in these Cathedrals is still to be found a perfect relic of the spirit of medievalism. Hence special caution is necessary in order that they may be protected from any action which would destroy their essential features and to limit changes to those which are demanded by modern developments and progress. The procedure laid down for the framing of statutory schemes in other matters is accordingly, in the case of the Cathedrals, prescribed with particular elaboration.

Under that procedure, the Commissioners must consult with "the Consenting Body,"* frame a scheme and send it for comments to the Consenting Body and to persons and bodies affected, make such amendments in the scheme as may appear desirable in the light of representations or otherwise; again send the scheme as so amended to those concerned, and repeat this process till general agreement has been obtained. The scheme has then to be made available for inspection by any person desirous of seeing it, a notice to

*The Consenting Body is defined in the measure as consisting, in the ancient Cathedrals, of the Dean and Chapter as at the time constituted; and, in parish church Cathedrals, of the Bishop, the Provost, the Canons and representatives (who would ordinarily be laymen) of the Parochial Church Council.



ST. PAUL'S CATHEDRAL HAS BEEN CALLED "THE PARISH CHURCH OF THE BRITISH EMPIRE"

A distinguished Church official once said of this masterpiece by Sir Christopher Wren: "It has come to be considered the most fitting place for the expression of the religious emotions of the Nation." The architect laid the first stone of the present St. Paul's on June 21, 1675. His ambition was to erect a church "which should last, not for a time but forever." Yet because inferior materials were used in the piers supporting the vast dome, extensive repairs had to be made within the last decade.

that effect being published in a local paper. After the expiration of not less than one month from the publication of such advertisement, the scheme is laid in final form before the Church Assembly, and, if a hostile resolution is passed, must be withdrawn. Should no such resolution be adopted, the scheme is then sent to the Privy Council, notice thereof being published in the *London Gazette*. During a period of three months appeals can be made to the Privy Council against the scheme. If no such appeal is made or, being made, is rejected, the scheme is laid for a period of twenty days before each House of Parliament. If neither House presents to His Majesty an address against the scheme, His Majesty may, by Order in Council, confirm the scheme, which thereafter has the force of law.

Thus each scheme has to run the gauntlet before a number of authorities and further safeguards are provided by the fact that the more elaborate schemes are submitted for examination to a legal expert, to the offices of the Prime Minister and the Lord Chancellor and, on financial and other points, to the Ecclesiastical Commissioners for England, and to certain government departments; and by the necessity of obtaining consents to the provisions which it embodies. Such consents must be obtained from the Consenting Body of each Cathedral, from the Bishop of the Diocese in which the Cathedral is situated and, in cases where any right of patronage or other right or interest of His Majesty is affected, from the King. No scheme may (with the exceptions presently to be noted) be submitted to His Majesty in Council till these consents have been obtained.

The personnel of the Commission is also carefully selected, so as to ensure due consideration of the different aspects of each problem which comes before it. The number of Commissioners is never less than seven nor more than ten. Six of the original members were named in a schedule to the measure of

1931 and included, as Chairman, Lord Chelmsford, an ex-Viceroy of India. Another Commissioner is appointed by the Ecclesiastical Commissioners, and yet others (up to the maximum) may be appointed by the Church Assembly on the nomination of the chairman of that body, which also similarly fills vacancies.

Death and ill-health have considerably altered the personnel in the six years since the fitting up of the Commission. Its members at present include a Dean (Chairman), a Bishop, an Arch-Deacon, a Canon Emeritus and four laymen, one of whom (a Member of Parliament) represents the Ecclesiastical Commissioners; one is an expert in medieval history; one is a distinguished lawyer (and Counsel to the Speaker of the House of Commons); and another (the Dean of the Arches) is fully versed in ecclesiastical law. They are aided by a Secretary who is a retired government servant and was one of the Secretaries to the Government of India.

The principal duty of the Commissioners may be summarized as the framing of schemes for the following objects:

1. The transfer of landed property from Cathedral bodies to the Ecclesiastical Commissioners in exchange for annuities;
2. The transfer of the property of certain minor corporations and the reconstitution or dissolution of those bodies;
3. The establishment of constitutions and the making of statutes for all the Cathedrals to which the measure of 1931 applies—that is, for all the forty-two Cathedrals of England with the exception of Christ Church, Oxford, which is regarded as *sui generis*.

The ancient Cathedrals derive part of their income from land which was made over to them from time to time by pious benefactors or assigned to them by the Ecclesiastical Commissioners after a voluntary transfer

which took place in the last century. The intention of the transfer is to relieve Deans and Chapters of the duties involved in ownership and to substitute fixed annuities for fluctuating rents. The annuities are paid out of the Common Fund of the Ecclesiastical Commissioners, which will benefit by the sale or leasing of the land transferred. The Ecclesiastical Commissioners are already large owners of land and have their agents up and down the country.

The site and fabric of the Cathedral, residence houses of Deans and Canons, property adjacent to the Cathedral precincts or required as quarries for repair, rights of patronage and tithe rent-charge (which are legally classified as "land") were exempted from transfer and further exemptions might be made by reason of exceptional circumstances connected with the history and tradition of a Cathedral on the ground of more economical management. The former of these concessions covered cases such as that of the Manor of Tillingham, which belongs to the Dean and Chapter of St. Paul's Cathedral and is reputed to be the oldest manorial holding in England, having been given by King Ethelbert to Bishop Mellitus in 604 A. D. The only case in which grave opposition was raised to this transfer occurred at Durham, the Dean and Chapter of which own extensive property in the North of England and claim that the relations thus established with the lease-holders is advantageous. The Commissioners felt that, however strong this and other like arguments might be, exemption on these grounds would be *ultra vires*. The Church Assembly, however, solved the difficulty by including in the Amending Measure of 1934 (presently to be mentioned) provision for the exemption of the Durham estates. The work of transferring these capitular estates is now almost complete.

The minor corporations referred to above are the Colleges of Priest Vicars (in one case the Lay Vicars also are members) or Vicars Choral, being the clerks who intone the services and per-

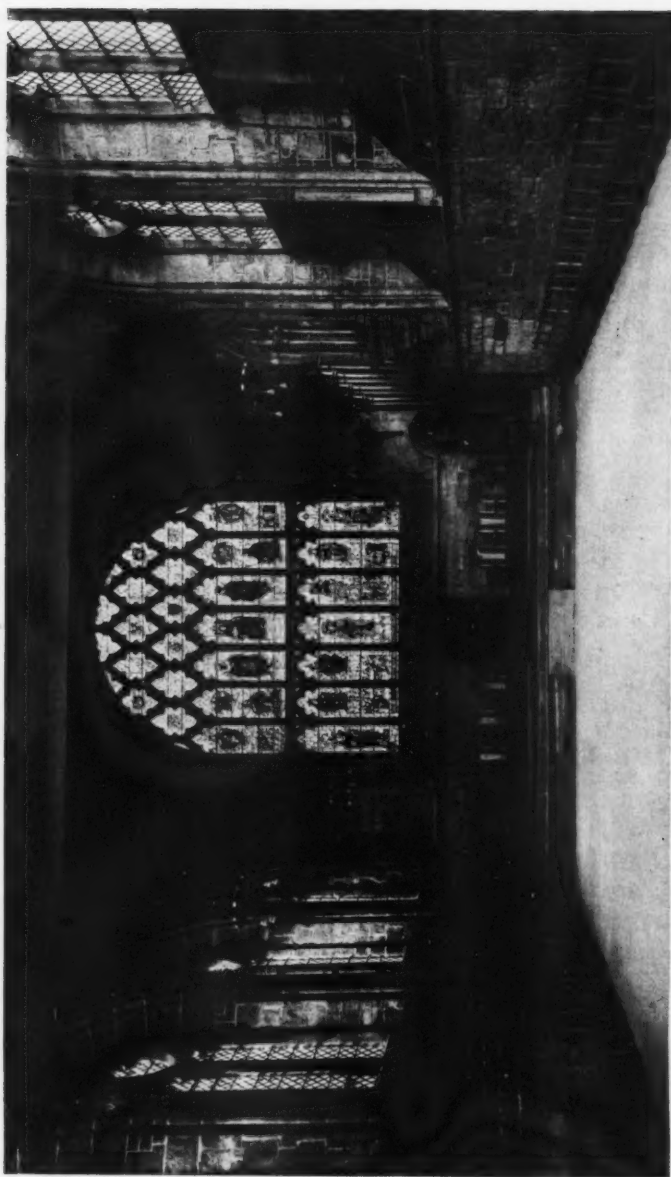
form the other duties proper to Minor Canons, in the nine Cathedrals of the Old Foundation. These colleges hold property made over to them, in some instances, in medieval times and, in order that they might enjoy such property without penalty or disturbance, received licenses in mortmain and charters of incorporations. It was only natural that the colleges should offer opposition to the loss of their property and of the rights conferred by their charters and that sympathy should be manifested for bodies rendered interesting by their antiquity. But the co-existence in a single Cathedral of two corporations was inconvenient, the principle embodied in the measure that ecclesiastical bodies should not hold landed property partially deprived the colleges of their *raison d'être*. The possession of freeholds (conferred by membership of these corporations) in offices unsuitable for a permanent life-career, was regarded as disadvantageous both to the Cathedral and to the Priest Vicars; and the fact that a Royal Commission set up in 1879 (whose recommendations, owing to the absence then of adequate machinery, were not carried out) had proposed their abolition was sufficient proof that the colleges had been deemed to be anachronisms half a century before the measure of 1931 was passed. That measure required the transfer of the collegiate properties in part to the Ecclesiastical Commissioners, and in part to the Dean and Chapter of each of these Cathedrals. This was done, and all the corporations, with the exception of one, which had already been regulated by parliamentary legislation, were dissolved. The opposition died down when the members of the colleges realized that, apart from the loss of incorporation and of property, they would suffer no grave diminution of their rights and privileges. And this part of the Commissioners' work has been completed without serious friction.

The two classes of schemes just mentioned are "compulsory" schemes—



THE CHOIR OF ST. PAUL'S IN LONDON LOOKING TOWARD THE SANCTUARY

This portion of the Cathedral was first opened for services in 1697 in thanksgiving for the Peace of Ryswick. The Altar and Reredos in white Parian marble are crowned reverently by a figure of the Risen Christ. The exquisitely carved choir stalls are the work of Grinling Gibbons while the iron grilles and low railing in front of the Choir were made by Tijou, a French artist in metal work.



that is to say, they do not require the consent of the Consenting Body or the Bishop concerned. But, even here, the amount of the annuity to be given in exchange for property transferred has to be settled by mutual agreement, and no such scheme is valid until the Consenting Body has signified its concurrence in the amount. If agreement on this point cannot be reached, provision is made for submission to arbitration. But in no case has it been found necessary to resort to arbitration.

The heaviest part of the Commission's labors are connected with the schemes containing constitutions and statutes. These have to be framed for the following classes of Cathedrals:

ANCIENT CATHEDRALS

The nine Cathedrals of the Old Foundation, which, being non-monastic, remained unaffected in the time of Henry VIII.

Twelve of the thirteen Cathedrals of the New Foundation (Oxford being the thirteenth), of which—

Eight had been monastic Cathedrals prior to the time of Henry VIII and were refounded by him as non-monastic Cathedrals on the suppression of the monasteries;

Four (Oxford being a fifth) had previously been monastic foundations but not Cathedrals, and were raised to the rank of Cathedrals by Henry VIII.

MODERN CATHEDRALS

Four Cathedrals founded in the nineteenth century on the model of ancient Cathedrals;

Sixteen Cathedrals recently founded as Parish Church Cathedrals.

In establishing constitutions for the ancient Cathedrals the Commissioners were required to assimilate those for Cathedrals of the New Foundation to those which had previously existed in Cathedrals of the Old Foundation, where the Non-Residentiary Prebendaries were (at least in theory, or for certain purposes) members, together with the Dean and the Residentiary Prebendaries, of the body corporate.

In Cathedrals of both these classes, the Corporation was to include the Dean, the Residentiary Canons and the Non-Residentiary Prebendaries or Canons. This body corporate acts in two capacities—as a General or Greater Chapter consisting of all the members of the corporation, and as an Administrative Chapter consisting of the Dean and the Residentiary Canons, generally four in number. The powers and functions of these two bodies are set forth in statutes, the former being concerned mainly with elections and the offering of advice to the Bishop and to the Administrative Chapter; the latter with the day-to-day administration of the Cathedral, its fabric, services, staff and finances, but no rigid uniformity being imposed and the distribution varying with the traditions of the particular Cathedral and the views of its Consenting Body.

This change rendered the corporate bodies more democratic, regularized the position of the non-residentiaries in the exercise and performance of powers and functions and was calculated to make them, in the words of a distinguished promoter of the measure, "in a full sense members of the Chapter, to give them the sense of belonging to the mother church of the Diocese and so make them show to the Diocese that the Cathedral body was not merely a cloistered body of learned and devout men but represented the full life of the Diocese." On the other hand, it was recognized that so large a body as the General Chapter was too heterogeneous and unwieldy to deal with matters of administration and that these must be entrusted to a smaller body composed of persons resident at the Cathedral, conversant with its needs, and vitally interested in its management.

Thus Non-Residentiary Prebendaries and Canons would cease to be only the holders of a mere honorary title bestowed on them in recognition of good service in the Diocese, but would become possessed of an authentic constitutional position in the Cathedral. Consequentially, the number of such

posts is now defined in each constitution in proportion to the importance of the Diocese, and those appointed thereto are required, save in exceptional circumstances, to vacate their dignities. A Bishop is empowered to confer emeritus titles on a dignitary (Dean, Canon or Prebendary) whose connection with the Cathedral ceases.

The constitution for those modern Cathedrals which were founded on the model of ancient Cathedrals generally follow the lines sketched above. In Parish Church Cathedrals the Chapter consists, under their new constitutions, of the Provost (as the head of such a Cathedral, who is also incumbent of the parish) and the Non-Residentiary Canons. But it does not, except in a few cases where Residentiary Canonries are endowed and permit the formation of an Administrative Chapter, act, as in ancient Cathedrals, in a dual capacity. Here the Chapter, in

this class of Cathedral now for the first time established as a body corporate, is to be in general charge of the spiritual side of the Cathedral activities. But it is necessary in these cases to produce a synthesis of the diocesan and of the parochial aspects of the Cathedral. Hence the incumbent, as the Provost, retains his rights and the care of the fabric and the finances is entrusted to a Cathedral Council, of which the Bishop is chairman and on which not only the Provost, but also, by the inclusion of laymen, the Parochial Church Council and the Diocese at large are represented.

The statutes define the powers and duties of the Chapter, including, in the case of ancient Cathedrals, those appertaining to it in each of its capacities, of the Dean or Provost, and, in the case of Parish Church Cathedrals, of the Cathedral Council. They also lay down the rights of the Bishop in the Cathedral previously extended to him as a matter of courtesy and thus confer upon him, as has been said, a *locus standi* as well as a *locus sedendi* therein. And they likewise set forth the powers which he exercises in his capacity of visitor of the Cathedral and contain instructions for the holding of visitations. Other matters dealt with are the residence and functions of the Dean and the Residentiary Canons; the duties attaching to the dignities of Precentor, Chancellor, Treasurer, etc.; the appointment and duties of the Minor Canons, the organist, the lay clerks, the choristers, the vergers, the bedesmen (where such exist) and other servants of the Cathedral; the holding of services; the exercise of patronage; the care of the fabric; and the administration of the Cathedral revenues.

Provisions on these and many other points are embodied in each scheme. While there is a general similarity between the schemes relating to ancient Cathedrals and between those relating to Parish Church Cathedrals, no two schemes are identical, for the Commissioners have respected the customs existing in individual Cathedrals, have



"SMALLEST, SHYEST AND SQUAREST"
Of English Cathedrals is Oxford, with its remarkable 15th Century vaulting.



SAINT FRIDESWIDE'S SHRINE IN OXFORD SUGGESTS GREAT ANTIQUITY

Christ Church Cathedral is a Norman edifice containing many signs of liberality bestowed by Cardinal Wolsey in the days when he wished to show his regard for his Alma Mater. When Frideswide died in 735, her priory became the property of secular canons. It was a parish church early in the eleventh century. Since 1546 as "The Cathedral Church of Christ in Oxford" the building has been serving the needs of the Diocese and performing the functions of Christ Church College chapel.

avoided any attempt at rigid uniform- seemed to them reasonable, the recom-
ity and have accepted, so far as mendations of Consenting Bodies, of

Bishops and of persons and bodies affected. The work of framing these schemes has involved much correspondence, lengthy discussion, delicate negotiations, and carefully considered compromises.

At the time of writing,* the amount of the task accomplished may be summarized as follows:

Of the schemes for the transfer of capitular estates (land), six have already issued as Orders in Council, and the remaining four are in an advanced stage.

Certain other schemes for transfer of property have been completed or are nearing completion.

The schemes dealing with the property and organization of minor corporations have all, except one, issued as Orders in Council.

The schemes containing constitutions and statutes have been completed for thirty-six out of the forty-one Cathedrals, thirty having issued as Orders in Council, five being now before the Privy Council and one having been scheduled to a special measure.

Some additional schemes will be found necessary. The total number of Orders in Council required will probably not be less than eighty. Nor is this the only task before the Commissioners. Where desirable changes cannot be effected by a scheme, the Commissioners promote measures before the Church Assembly. Hitherto they have found it needful to promote four measures—one amending the Measure of 1931 in certain respects; one dealing with the difficult problem of the residence houses which, because of their size, are often financial incumbrances of Deans and Canons; and two with matters arising in two Cathedrals, which could be treated only by superior legislation. Each of these has received the Royal Assent. It is possible that other measures may be re-

quired, especially one regarding the retirement of, and pecuniary provision for, Deans and Canons.

Yet another matter which has engaged the attention of the Commissioners is the financial position of Cathedrals. Owing to the altered value of money and, in some cases, to fall in land-values, the situation in some Cathedrals had become precarious, while others, though in less desperate straits, were in need of assistance for the full discharge of their functions. The Measure of 1931 permitted aid to be given out of the Common Fund of the Ecclesiastical Commissioners (approximately three million sterling per annum), which is primarily intended for the augmentation of ill-paid benefices. The Church Assembly agreed to a grant being made to Cathedrals up to a maximum of £18,000 a year for a period of ten years. The grant is being carefully distributed, the amount allocated last year being £13,612.

Though the work of the Commissioners is by no means at an end, the majority of the tasks committed to them have been discharged. Their work may be described as conservative reform in a sphere where sudden and drastic change would be utterly inappropriate. Anomalies and anachronisms have been removed. The position of the Bishop and the constitution of the Chapter, as defined in schemes, will render the Cathedral, in a truer and fuller sense, both the seat of the Bishop and the mother church of the Diocese. Financial difficulties have been mitigated. The Chapters of Parish Church Cathedrals have received legal recognition as bodies corporate. And yet, while the Cathedrals are thus better equipped for responding to the more urgent calls and higher expectations produced by present-day movements, all that is precious and beautiful in them is preserved, their individual characteristics are respected, and the spirit of antiquity will still live enshrined in their fabrics and customs.

*Early July, 1937.

"Cathedral Friends" Mobilize in Britain*

THE FRIENDS OF YORK MINSTER

By H. N. Bate
Dean of York

Our Cathedral celebrated its 1,300th birthday in 1927, and Washington is keeping its 30th anniversary in 1937. We, who are trustees of age-long antiquity, are heirs of the past; you are ancestors of a great future. We cordially wish you well in the splendid adventure which you are carrying forward with so fine an impetus of devotion, hope and creative imagination.

Our Association was founded nine years ago, after the example set by Canterbury, when Dr. Lionel Ford was Dean. Its growth and its present stability are entirely due to the forward movement which he inspired. We have now 1,370 members, and I think that our strength lies first of all in the great love which Yorkshire people have for the Mother Church of the Northern Province; round that nucleus gathers a wider company from all over this country and from far beyond it, which holds in veneration our unique treasures of architecture and painted glass. Of this company His Majesty King George VI and Queen Elizabeth are the Patrons, while H.R.H. the Princess Royal heads the list of its members.

The Friends of York Minster work for us with quiet effectiveness. They are content, for their annual festival, to hold a simple gathering, after the great service of St. Peter's Day, at which they meet each other as friends,

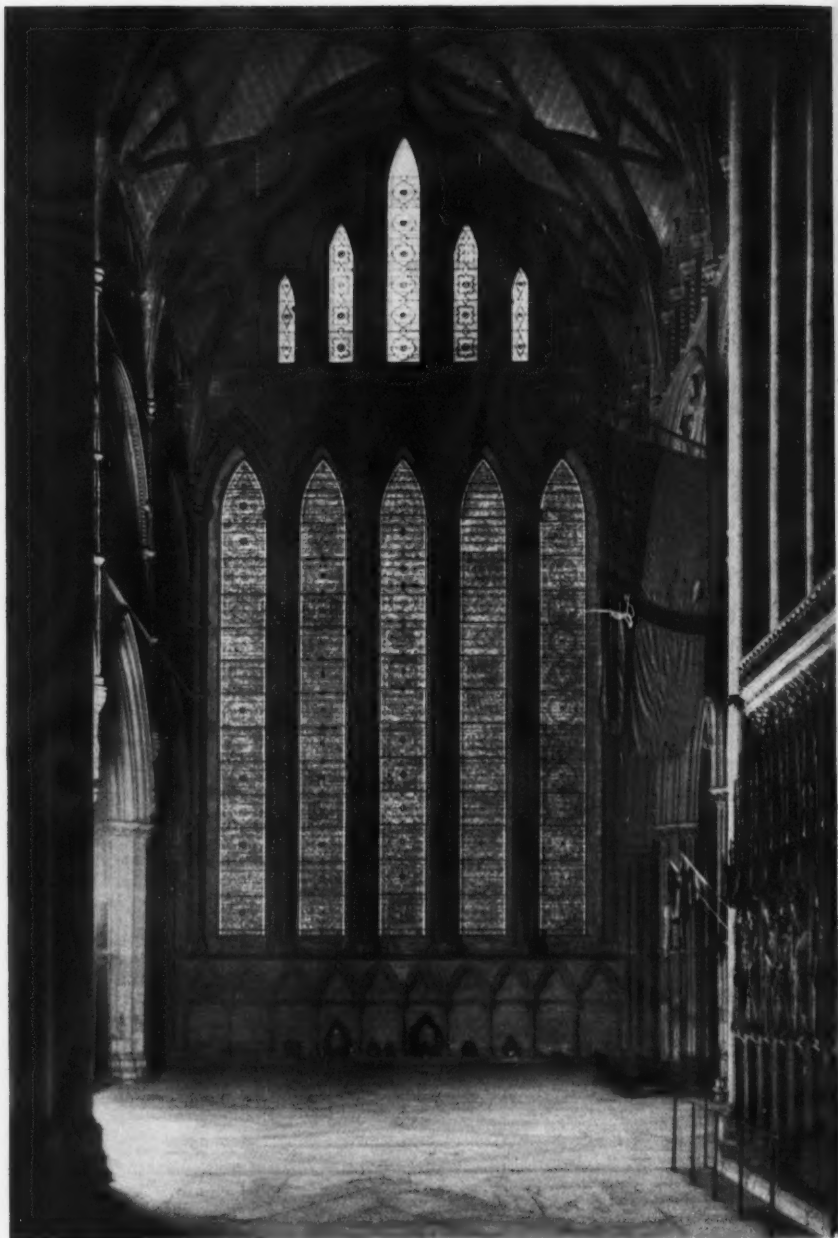
and enjoy the sight of all the work, internal and external, which they are helping to promote.

The most recent achievement of the Friends is the complete rehabilitation and adornment of St. Stephen's Chapel, at the east end of the North Choir Aisle. A year or two ago the vista of this was closed by the uninspiring recumbent marble figure of a seventeenth century Archbishop, with certain other more secular statuary. The whole space has now been cleared and cleaned; the lovely stonework under the East Window has been renewed with great skill, and a Jacobean reredos of dark carved oak, with paintings by Professor Tristram, and Communion rails of the same period, gives a very beautiful completion to the whole east end of the aisle and choir.

At the same time we have begun a great process of cleaning the internal stonework of the Minster. The result, in St. Stephen's Chapel, is marvelously beautiful; we had no idea what loveliness the grime of ages was concealing. If this process is carried on, as we hope it will be, the constant aid of the Friends will be invaluable. It would be a wonderful thing if our grandchildren could see York Minster from end to end, shining out in all its proper beauty, and our glass, when the framework and tracery of the windows is thus cleaned, will become more luminously beautiful than ever.

Our Friends, then, have many tasks ahead of them for many years. I look forward to the ending of the great work in the North Transept, where the well-known Five Sisters Window, under a roof devastated by the death-watch beetle, is still veiled by scaffold-

*Among the Cathedrals and Collegiate Churches in the British Isles, no less than twenty-eight bodies known as "Friends of the Cathedrals" have come into being during the last few years. More than 15,000 members have thus associated themselves "in order to link together, in a common fellowship of love and loyalty towards the great Cathedral Church, all those actuated by a common desire to help to ensure its well-being." * * * The generous response to an invitation from THE CATHEDRAL AGE to send greetings for publication in this issue, makes it necessary to hold half of the "Friendly" information for subsequent numbers.—EDITOR'S NOTE.



YORK MINSTER'S GREAT AND PECULIAR GLORY IS ITS GLASS

This group of equal lancet-windows in the North Transept, rising in arrow-like outlines to fifty-four feet, are renowned as the "Five Sisters." None of the scores of rich windows in which many colors sparkle are more beautiful than these, where a pale green tone, like that of glacier-ice, is diapered delicately with inconspicuous patterns of darker hue.

ing. The erection of a new High Altar in the Choir is going forward as a memorial to the late Lord Halifax; when that is done the Friends will be asked to help with a permanent fitting and adornment of the Altar in the Nave.

I think with gratitude of all that

has been done for the Minster in the past; I greet those of them in the United States who will see these lines; and I know that the whole of our company looks forward happily to further fellowship and co-operation in the days that are to come.

THE FRIENDS OF BRISTOL CATHEDRAL

By N. Norton Matthews

Honorable Secretary

Though not as well known as some, our Cathedral has a beauty not inferior to that of many Cathedrals that are more famous. In a recent report Sir George Oatley has said "The building is in every way unique"; and the increasing number of visitors who come to it are discovering that in every corner of it they meet with interesting aspects—history, art and religion. The sculptured stone on the South Transept wall goes back one thousand years; the Chapter House, a gem of Norman architecture, nearly eight hundred; and from there we can follow the gradual development of English architecture through all its stages. There is probably no building in the country where this development can be so easily traced. For the lover of art there is sculpture, ancient glass, carved woodwork in the stalls, and a thousand details which reveal themselves to the careful observer.

Our Association now numbers 1,000 and our purpose is three-fold: (1) the safety of the fabric; (2) the maintenance of the services; (3) and the furnishing and adornment of the church.

Our most spectacular work has been the recoloring of the bosses of the Eastern Lady Chapel by Professor Tristram, who is famed throughout Europe for his unrivalled knowledge of medieval color work.

The roof of our glorious Norman Chapter House is being restored at the present time. We have recently received from one of our most valued Friends, capes for the Bishop and Canons, the exquisite work of her own

hands. We are indeed proud when we remember that it was a cape of her handiwork that the Archbishop of Canterbury wore during the Coronation Ceremony in Westminster Abbey in May last—a tribute to her skill, her devotion and her unbounded generosity.

The people of Bristol rejoice to think that not only do we possess the Church



BRISTOL PRESERVES OLDEST TREASURE
Lid of a Saxon stone coffin, discovered when the floor of the Norman Chapter House was restored about 100 years ago.



BRISTOL'S NORMAN CHAPTER HOUSE
Where restored roof will protect work nearly 800
years old.

of St. Mary Redcliffe which Queen Elizabeth visited in 1574, proclaimed to be the "fairest, goodliest and most famous parish Church in England," but also a Cathedral which, as our Dean has said, "has never received the attention or aroused the interest that it deserves." It contains all the principal styles of Gothic architecture, Norman, Early English, Decorated and Perpendicular, and now that the dust of ages has been removed its real beauty is disclosed.

CATHEDRAL BUILDERS OF LIVERPOOL

By H. D. Woodsend
Honorable Secretary

A year after the Consecration of Liverpool Cathedral, work was started on the building of the second section. Previously, there had been many generous donors to the building fund; in some cases munificent sums had been received, but it was felt a wider appeal could be made. Those who were interested and would have liked to help to forward the building were holding back because they were unable to give large sums. To meet this need Cathedral Builders was founded with its aim, "The completion of Liverpool Cathedral in this generation." Those becoming Builders were asked to give systematically in the form of annual or monthly subscriptions, a minimum subscription of £1.1 0d a year and 1/- a month—the latter being collected by local collectors in the parishes. As a result, the response was splendid, and £26,000 have been subscribed in the twelve years since the foundation.

There are over 1,600 Builders who are resident not only throughout the British Isles but also in Australia, South Africa, India, China, Canada and the United States. Many belong to other churches, yet all are united in helping to complete this great building. Cathedral Builders have not chosen to raise money for special objects but pay a regular quarterly con-

tribution to the Liverpool Cathedral Fund. The office, through the courtesy of the Dean, is installed in the Chapter House and here Builders are enrolled and the business connected with the association is carried on.

Members receive a quarterly illustrated *Bulletin* recording the progress of the building. Each summer an annual festival is held at the Cathedral when the members enjoy the special privilege of visiting the section under construction. At the festival held in May over 1,100 Builders and their friends were present—many coming from distant parts of the country. The windows in the North and South arms of the Western Transept were seen for the first time and the vaulting under the Tower gave the visitors some idea of what will be seen when this part is completed.

The Tower has been rising steadily for the past eighteen months and has now reached a height of 232 feet. It can be seen from many parts of the city and from the Cheshire side of Mersey River, but it will be even more of a landmark when it attains its full height of 331 feet. This is hoped to be reached in approximately four years.

The Liverpool Corporation has recently approved the proposals of the Director of Housing for the redevelopment

ment of a large area on the southwest side of the Cathedral which will entail the clearing away of whole blocks of old property. When this has been carried out the Cathedral will stand in a wide open space, a setting worthy of the great building; and all who have the interest of the Cathedral at heart have been gratified that the Corporation, in its careful planning, has made this possible.

The many visitors to Liverpool Cathedral are welcomed warmly. During the summer, a body of Diocesan Clergy, known as Interpreters, offer their services to conduct them around

and to explain the chief points of interest. This proves particularly helpful when visitors come in large parties.

Liverpool Cathedral, which can be visited with ease and comfort in one day from London, deserves and amply repays the pilgrimage of travellers from overseas; architecturally it is the supreme construction of the greatest ecclesiastical architect of the age, Sir Giles Gilbert Scott; spiritually, it calls to all of Christian Faith; and above all things, it stands forth, in a troubled world, as a lasting monument to man's enduring trust in the worship of his forefathers.

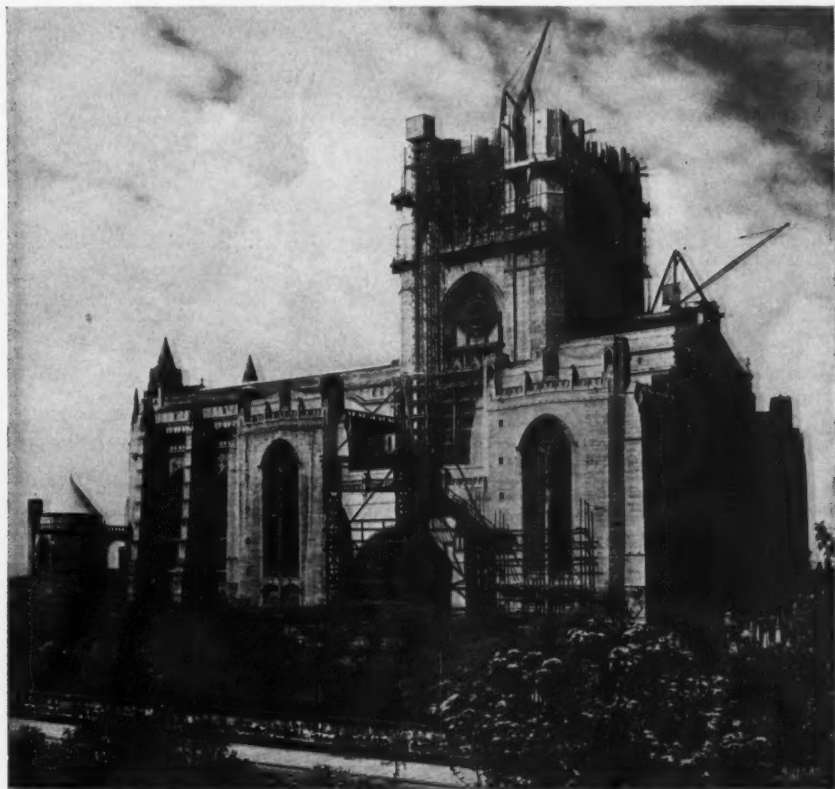


Photo by Stewart Bale

LATEST VIEW SHOWING PROGRESS ON LIVERPOOL CATHEDRAL

Taken from the North, this example of the official photographer's works indicates great activity on the Central Tower. Now that the Northeast and Northwest Transepts have been glazed, new windows by Mr. Hendrie of Edinburgh are expected to be one of Liverpool's greatest glories when the central space is ready for public worship.

THE FRIENDS OF BRADFORD CATHEDRAL*

The Bradford Cathedral dates from 1350. The site is older still, as the record of Vicars of Bradford begins in 1281, and there have been Vicars of Bradford ever since. The first church was probably destroyed during the invasions of the Scots that followed the battle of Bannockburn.

It was enlarged in 1408, the North Aisle belonging to this period, and in 1459 the Cathedral was finished as it is now seen, but without the tower; the clerestory windows were also added later.

During the siege of Bradford in 1642-3 the Tower was hung round with wool-packs as a protection against cannon shot, but a few cannon balls have been found in the vicinity.

On the north side of the Chancel is a Vestry, above which was a loft, or Priest's Chamber, now the Muniment Room. In the north side of the Sanctuary will be seen a "Squint," through which the Priest-in-Charge commanded a view of the High Altar, and kept watch on the proceedings. He could also see from here that the Sanctuary Lamp was burning, which was his duty to fill and trim the first thing in the morning and last thing at night.

There is no ancient glass in the Cathedral, but the windows are interesting. The East Window is an early specimen of the work of E. Burne-Jones and William Morris. In the North Transept are two notable ones "in praise of famous men." Here also is to be seen a fine piece of sculpture, by John Flaxman, in memory of Abraham Balme, "a Bradford gentleman," which won praise from Ruskin.

The Friends of Bradford Cathedral are only two years old but they invite all who are willing to take some part in creating a bond of prayer and service to the Mother Church of the Diocese to enroll themselves as members. Members have their personal share in caring for this great Cathedral and to

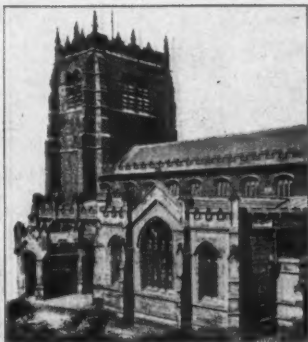
preserve and extend it for the use and uplifting of future generations, through its ministry of worship and witness.

The Friends of Bradford Cathedral have these objectives: to link together in a common bond of love and loyalty towards our Cathedral Church all who are actuated by a desire to insure its well-being; to enable church people throughout the diocese to become personally acquainted with it; to take a personal interest in its diocesan relationships; to provide a nucleus for Cathedral development; and to provide financial assistance to make our Cathedral what it should be.

During the two years in which the Society has existed, the Friends have been responsible for the cleaning of the inside walls of the Nave, some point-



FRIENDS of
BRADFORD
CATHEDRAL



Name.....

Enrolled.....

*This article was compiled from notes sent in by Mrs. Helen Foote, Honorable Secretary.

TYPICAL FORM OF ENROLLMENT

ing, and restoring and repainting in the true heraldic colors many of the Coats of Arms.

The Friends have supplied shields displaying the Coats of Arms of the diocese, Cathedral and various towns of the diocese. Many handsome gifts of candlesticks, maces, and office books have also been made.

Work now in progress includes Civic and Cathedral Council Stalls; Memorial Wardens' Stalls; Silver-mounted Wardens' Staves; redyeing of Chancel carpet; and relettering of Mural Tablets.

No diocese ever came into its own until it had its Cathedral. In the old days it was necessary, though access to it was never easy: today it is not only even more necessary, but motor cars and omnibuses make it far easier than ever to assemble at a common center. Therefore the Cathedral is taking a larger and larger place in diocesan life. Only in the Cathedral is there room for organizations to meet all together in great rallies, and in no other way could individual members or parochial branches realize their own strength and be inspired thereby.

THE FRIENDS OF ELY CATHEDRAL*

The plan of enlisting Friends of the Cathedral is one which has been taken up with enthusiasm in one diocese after another. The Friends of Ely Cathedral was founded in the summer of 1936. It was a venture of faith which has been well justified. The new Dean of Ely was honored by receiving the cordial support and interest of the Princess Royal, who became our Patroness and First Friend. The Lord Bishop of Ely consented to be President of the Association, and the vice-presidents were the Earl of Harewood K.G., the Chancellor of Cambridge University (then Prime Minister of England), the Lords Lieutenant of Huntingdonshire and Cambridgeshire (the Earl of Sandwich and Charles R. W. Adeane Esq. C.B.) and the Vice-Chancellor of Cambridge University.

Small yearly subscriptions from a very large number of people amount in the aggregate to a very considerable sum: a growing annual income, whereby improvements and additions to the Cathedral can be undertaken—beyond what would be possible for the Dean and Chapter if their own resources were not thus supplemented.

The first annual report was issued in

the spring of 1937. It contained a foreword by the Bishop of Ely, longer articles describing the stained glass of the Cathedral and the floor of Prior Crauden's Chapel, several shorter articles and a summary of the aims of the Friends of Ely Cathedral written by the Dean of Ely.

The first summer festival was held at Ely in June, 1937, and was attended by over three hundred members of the Association. Lectures by Sir Charles Peers, C.B.E., F.B.A., F.R.I.B.A.; Canon E. Milner-White, D.S.O.; and Canon J. M. Creed, D.D., were given at the festival. A festival service was sung by the choirs of Ely, Norwich and Peterborough Cathedrals at which the Dean of Christ Church, Oxford, officiated. On the second evening a concert was given in the Cathedral. The West Tower and the Octagon were flood-lit on both evenings.

The mosaic tiled pavement of Prior Crauden's Chapel at Ely is the most important surviving monument of medieval ceramic floor-work in this country, and is, so far, the only example of a complete design remaining in its original position. Its documentary value is greatly enhanced by the fact that it can be accurately dated, and by the fact that it was manifestly designed expressly for Ely Cathedral.

*This article was taken from notes compiled by Miss Elizabeth H. M. Blackburne, Honorary Secretary.

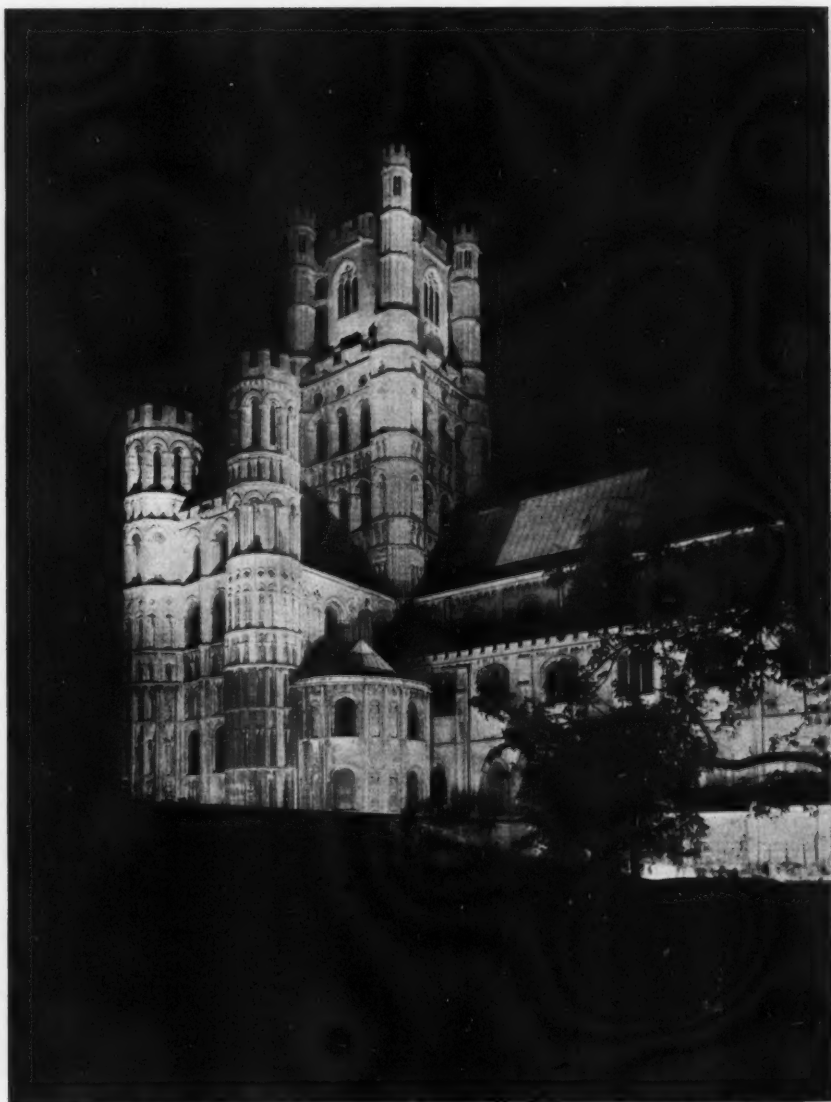


Photo by Starr & Regnall, Ely

THE "FRIENDS OF ELY CATHEDRAL" ASSEMBLED RECENTLY FOR FIRST FESTIVAL
They were thrilled by the West Tower, floodlit from the Deanery Garden. In his address the Dean closed with "So may all that we do and are be 'Bound by gold chains about the feet of God'."

The Norman Nave is one of the finest for it was not finally completed until
in England and also one of the latest, the latter part of the twelfth century.

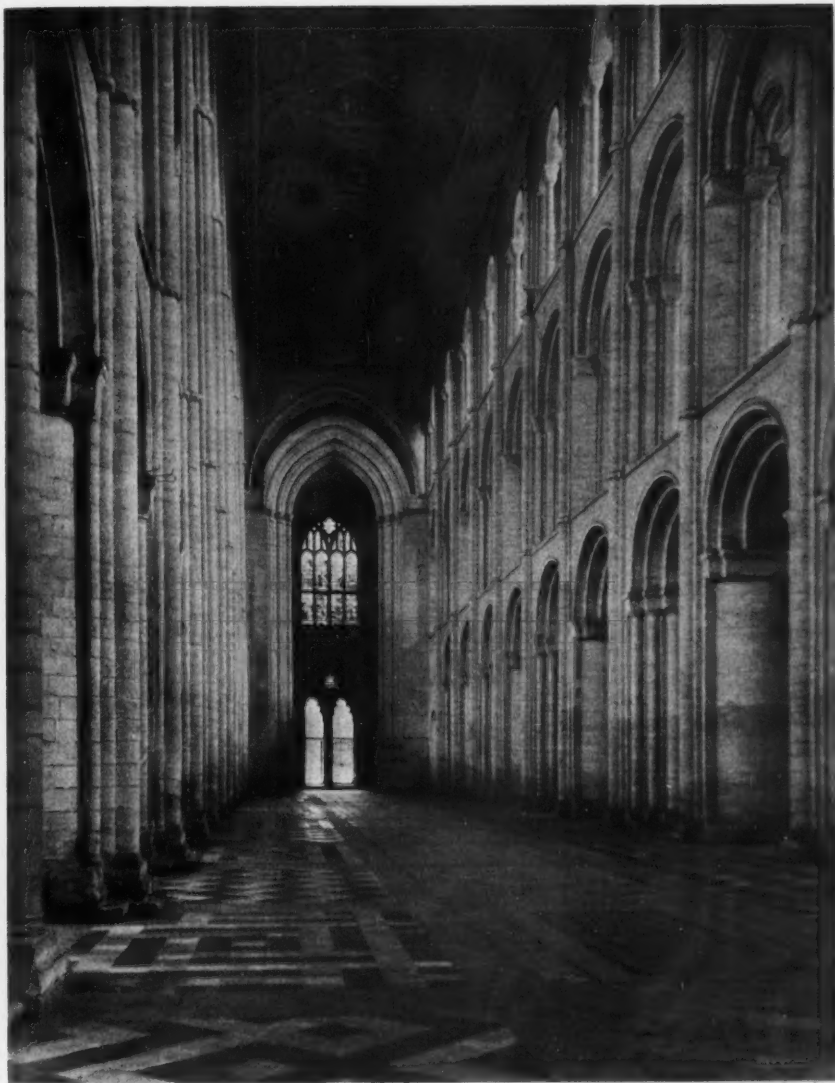


Photo by Starr & Regnall, Ely

THE NAVE OF ELY CATHEDRAL REVEALS ITS STURDY NORMAN ARCHITECTURE. Friends of this twelfth century structure pray that it may become increasingly "A House of God"—something more than an historic building, a storehouse of past traditions or a national museum.

The Octagon built by Alan de Walsingham early in the fourteenth century is perhaps best seen from a distance, when its purity of outline can

still be appreciated despite the frippery of crockets and pinnacles added in recent years.

When the Friends of Ely Cathedral was formed the Dean stated that above all "our hope was to make the Cathedral more and more a source of inspiration and a house of devotion." A Cathedral is not simply an historic building, a storehouse of past traditions, or a national museum, or even a beautiful structure full of architectural and antiquarian interest. Doubtless it is all that. It is more than that—A House of God, a place where 'daily shall He be praised.'

"Those who live near to the Cathedral are asked to join in the worship carried on therein; those who visit the Cathedral are asked not to leave it without some prayer, and some thanksgiving for the 'sermons in stones' which, to those who have ears to hear, sound on every side; and those who are Friends at a distance, and who can seldom or ever visit us, are asked to remember us who work and worship here in their prayers. So may all that we do and are be 'Bound by gold chains about the feet of God.'"

THE FRIENDS OF DURHAM CATHEDRAL

By C. A. Alington

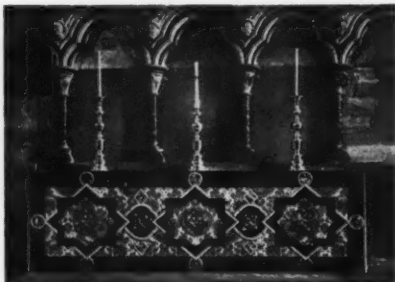
Dean of Durham

The Friends of Durham Cathedral are a comparatively young society, having been in existence for approximately four years, but during that time they have done invaluable service. They have replaced some poor woodwork in the choir with some admirable seats made in the Cathedral workshop after a seventeenth century pattern. They have contributed, among other objects, to the restoration of the screen round St. Cuthbert's Shrine and the recoloring of the Bishop's throne, which has strong claims to be the most distinguished episcopal throne in the world.

They are at present engaged on two large and interesting enterprises. The first is the restoration and replacement of a magnificent wooden clock case erected in the early seventeenth century and removed a hundred years ago. This is probably the finest example of painted woodwork of that date and it has been possible to recover the old colors which had been concealed under a heavy coating of black paint. The original clock is still in use and will be replaced in its old home. Their other enterprise is in the field of publishing: the Cathedral Library contains a

unique collection of early manuscripts, including twenty bequeathed by the first Norman Bishop at the end of the eleventh century. A volume, with ten colored illustrations and about forty others, is to be produced by the Clarendon Press: the wealth of material is so great that we shall not go later than the twelfth century, though if the venture is successful, it may be followed by a second volume.

It may be of interest to American visitors to know that we have now on view a remarkable collection of our early seals, including the earliest exam-



THE RESTORED BEDE ALTAR
Adds much beauty to the Chapel of the Nine
Altars in Durham Cathedral

ples of those of the Washington family, though this is not one of the pieces of work with which the Friends are directly concerned.

We have a "live" membership of more other 1,000 members and are very glad to number some Americans among them.

THE SOCIETY OF FRIENDS OF ST. GEORGE'S CHAPEL, WINDSOR CASTLE

By A. S. Crawley
Honorable Secretary

St. George's Chapel is famous throughout the world for its beauty of design, its treasures of craftsmanship, its great tradition of Church music, and its unique historic associations. It

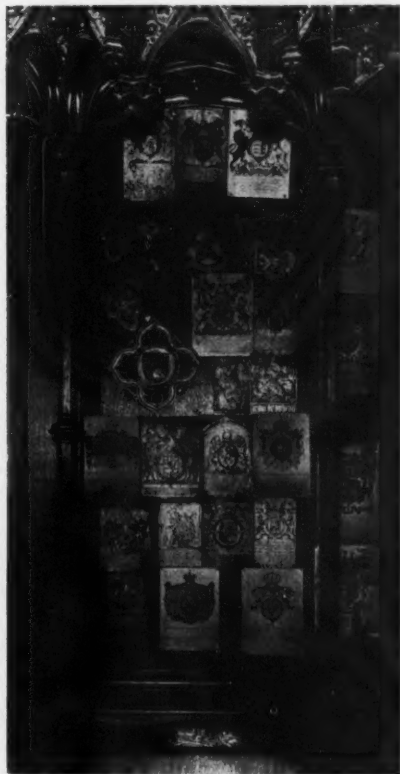


Photo by J. W. Spearman, Eton

HERALDIC DEVICES ILLUMINATE STALLS Of the Knights of the Garter in the Choir at St. George's Chapel in Windsor Castle. More than 1,000 "Friends and Descendants" make donations for fabric upkeep.

shares with Westminster Abbey the dignity of being the burial place of many Kings—Henry VI, the founder of Eton College; of Edward IV, the founder of the present Chapel; of Henry VIII and his queen, Jane Seymour, and of Charles I. In the vault beneath the Altar and eastward beneath the older Chapel are buried George III, George IV and William IV, Edward VII and Queen Alexandra and King George V. St. George's has, further, the peculiar and varied interest which belongs to it as the Chapel of the Noble Order of the Garter, the oldest order of English chivalry.

The buildings of St. George's are not maintained by the Board of Works, which has charge of the fabric of Windsor Castle, because, though within the walls, these buildings are the freehold of the Dean and Canons. The Chapters are alone responsible for their upkeep. They have also, of course, the burden of the expenses of the staff, and choir and services.

The valuable property owned by the Dean and Canons, and bequeathed to them by past benefactors, was taken over by the Ecclesiastical Commissioners in 1867 in return for a fixed income supposed to represent the normal annual expenses at the time. The rise in expenses and the fall in the purchasing power of the pound have made this income inadequate for modern needs. Some few years ago very extensive repairs were necessary and were carried out and completed in 1930 at a great cost by public subscriptions, to which descendants of Edward III and Knights of the Garter generously



WORLD-FAMOUS FOR ITS BEAUTY AND TREASURES

St. George's Chapel shares with Westminster Abbey the dignity of being the burial place of England's Kings and Queens as well as official chapel for the oldest order of English Chivalry. Without annual subscriptions from "The Society of Friends," repairs and maintenance would be difficult.

contributed. An Association of the latter has since been formed and also a Society of Friends of St. George's, and the two were united in 1934 under the Patronage of the King. There are now over 1,100 "Friends and Descendants" who pay an annual subscription of not less than five shillings, or give a donation for life of not less than £5.5.

Donations are used to build up a capital fund to provide income towards

the upkeep of fabric. The subscriptions are devoted to various purposes connected with the Chapel, the Library, the Cloisters, and the twenty-four ancient houses for which the Dean and Canons are responsible.

The Friends and Descendants have defrayed the cost of cleaning, under the supervision of Professor Tristram, the early sixteenth century panels in the two Chantry Chapels, as well as four other sixteenth century paintings. They have also repaired the beautiful Mortlake tapestry presented to the

Chapel in 1662. They have contributed towards the cost of the heating apparatus, and have paid for the installation of an amplifying system, whereby the preacher and reader are audible throughout the Chapel. Further, they have replaced the candlesticks in the Choir, now adapted for electric light. They have contributed towards the repair of the Dean's Cloister, and are this year defraying the cost of painting the newly arranged organ pipes.

GUILD OF FRIENDS OF PORTSMOUTH CATHEDRAL

By J. A. Rutherford

Honorable Secretary

The parish church of Portsmouth which became the Cathedral in 1927, has been called "an epitome of English history." The architecture of the older portions, founded in 1180 in memory of St. Thomas of Canterbury, shows in unique fashion Saxon and Norman blending into "Early English." The building was new when Richard Coeur de Lion and his Crusaders worshiped there. Its early days are associated with the Pilgrims who came from western France, via Portsmouth, to the Shrines of St. Swithun at Winchester and St. Thomas at Canterbury, and with visits to Portsmouth of every English Sovereign with the exception of Edward V.

The Nave was rebuilt in the Jacobean style at the end of the seventeenth century. It would be difficult to mention any great sailor, and few great soldiers, who have not worshiped in St. Thomas'; and the names of Howard of Effingham, Blake and Rooke, Howe and Rodney, Nelson and Collingwood, Jellicoe and Keyes, are forever associated with it; while we can also people the Cathedral with some of those whom Dickens and Marryat have made very real and very dear to us. Such is the treasure bequeathed to the Diocese of Portsmouth.

The Guild of Friends of the Portsmouth Cathedral was formed in 1929. Its objects were: (1) to enable Church people throughout the Diocese to take a personal and spiritual interest in their Cathedral Church; (2) to provide financial assistance for the upkeep of the Cathedral services; and (3) to form a nucleus fund for Cathedral development.

The first two objects have been steadily and increasingly provided. Now that the first part of the enlargement of the Cathedral has been dedicated, the third objective becomes of immediate importance, and it is hoped

that a large addition to the number of members of the Guild will enable it to make a substantial contribution to the extension work. There are branches of the Guild in sixty of the parishes of the Diocese.

The existing edifice provides the Sanctuary, Choir and Chapels of the Cathedral, but the accommodation for large gatherings is very inadequate, and our task is to add a Nave. The plans for the extension have been prepared by Sir Charles Nicholson, Bart., F.R.I.B.A., in consultation with the Central Council for the Care of Churches, and they are designed to make the new building subordinate to the glorious old church, which will remain practically unaltered.

("Cathedral Friends" will be continued)



THE CHANCEL OF PORTSMOUTH CATHEDRAL
Was new when Richard Coeur de Lion and his Crusaders
worshiped there.

The Holiness of Beauty

By the Bishop of Washington

THE Psalmist, in an ecstatic moment, speaks of the "Beauty of Holiness." He might, with like wisdom, have spoken of the "Holiness of Beauty." To attain beauty—symmetry, grace of form and line, harmony and color are indispensable elements. It is the beauty of wholeness that we seek. In no place is this expressed so fully and splendidly as in Nature. We read that, "He hath made everything beautiful in His time."

We walk through a world that in form and color is so lovely, the most skillful painter can do little more than reproduce in some fragmentary way its radiant beauty. It is from Nature itself we catch our early impressions of the divine. It is here we learn the first elementary lessons that tell us of the greatness and goodness of a beneficent Creator. From the beginning of time man has sought to learn from the study of Nature how to reproduce in form and color his ideals of beauty. This is reflected in art and architecture, and in no place has it found more perfect expression than in the great and soaring buildings he has reared for the worship and praise of Almighty God.

From the mighty forests he has caught visions of the majesty of long drawn aisles and lofty arches gracefully intertwined. From the glowing colors of sunlit leaves and the tapestry which vari-colored flowers have fashioned, he has learned that the splendor of architecture is embellished and enriched by giving to the somber grays of stone a brightness and sprightliness of color.

In no place is this blending of beauty of design with richness of color more conspicuous than in the great Cathedrals that men have builded. No matter how coarse and vulgar have been the expressions of man's taste in his domestic and commercial architecture, here in these monumental, sacred build-

ings he has disclosed his highest genius and skill. It was this that made Stevenson exclaim: "Man has never been so completely inspired as when he was building Cathedrals."

Our age and the ones that immediately preceded it have been so occupied with utilitarian things that men have spent their genius on what they called the practical and essential things. Hence the glory of architecture, and indeed the glory of the great arts, have suffered serious impairment. Our modern cities express man's quest for things material. For soaring towers and graceful spires that speak of his aspiration for things spiritual we have the lofty buildings that speak of his outward reach for wealth and power. An English writer, in the early days of the World War, said concerning his own country that all the arts had declined during the period of commercial and industrial supremacy. He lamented that in art, music, architecture and in works that call for imagination, there had been a perceptible and continuing decline.

His hope was that the shock of a great conflict might once again stir talents that had been latent or engrossed in the pursuit of things material. It may be that the post-war period has been stirred by new and strong impulses, but there are those today who regard the artistic and the creations of the imagination as wholly unrelated to the achievement of man's highest cultural and intellectual development. Someone affirms that Cathedrals, in such an age as this, have no place; they are out of place in a period largely given to mechanics and the useful arts. Despite this opinion, there is a resurgence of the things of the spirit and an inarticulate yearning for that which answers to man's deeper spiritual aspirations.

It is this quest that has dominated

those who are engaged in building, in the Capital of the Nation, a majestic and monumental symbol of the Christian faith. Lavish and generous thought has been given to every detail of this splendid structure, standing, as it does, upon an incomparable site that gives it the most commanding and dominant position in the city. While meticulous care has been given to architecture and the refinements of sculpture, latterly the Fine Arts and Building Committees have been largely occupied with stained glass and its relation to the beauty and spiritual interpretation of the building as a whole. Extensive studies as well as costly experiments have been made. The Cathedrals of the Old World have contributed a vast amount of information that will influence these modern Cathedral builders in determining their course of action in the future.

It was early discovered that latitude and climatic conditions play a large part in determining the depth and richness of color to be used in designing windows. The sparkling clarity of the atmosphere of Mount Saint Alban made it wholly undesirable that white or grays or the softer tints should be used. It was readily discovered that in climatic conditions corresponding to our own, adequate and sufficient light could be secured through the use of glass that was deep and rich in color.

An assiduous, discriminating, and devoted student of the old Cathedrals of Europe, Mr. James Sheldon, who is a member of the Fine Arts and Building Committees, by his repeated visits notably to Spain and France, brought to Washington Cathedral builders a fund of information that has proved most valuable in shaping their course. Unremittingly he pressed the claims which his extensive travels and studies had crystallized; and with patience and kindly persistence he has so impressed his colleagues with the reasonableness of his convictions, that a new stained glass policy has been adopted—a policy that will govern the future

course of the Washington Cathedral builders.

Mr. Sheldon's long residence in Europe; his study of stained glass for thirty years; his wide acquaintance with the world's leading glass painters and critics on both sides of the Atlantic—have enabled him to present their views explicitly in Washington, emphasizing the principles on which these expert views are based. Therefore the new Cathedral policy on stained glass is neither an opinion nor merely a conviction of one man, but is rather dictated out of the experience of glass painters who have made a life study of color and light.

Thanks to Mr. Sheldon, more than to any other, this stained glass policy is now made an integral part of the Cathedral plan. This statement is so largely his work, that I give it in the form adopted by the Fine Arts Committee on June 4, 1937:

* * * *

PREAMBLE

The purpose of this policy is to establish certain conditions in accordance with which the Chapter requires the stained glass of Washington Cathedral hereafter to be designed and executed.

In respect to the Cathedral, the supreme purpose of the Chapter is that, as a Witness to Christ in the Nation's Capital, this edifice shall have the most beautiful form that can be attained through human devotion, talent, knowledge and craftsmanship. And it is the hope of the Chapter that this policy may serve as an aid to the artists called to contribute to this great theme.

SECTION I.—THE STAINED GLASS ARTIST

All stained glass hereafter designed and fabricated for and installed in Washington Cathedral shall

(a) Be appropriate to the *latitude* of the District of Columbia and to this end, in respect to *color* and *luminosity*, have as its model the



Photo by Dr. John S. Stephan of Cleveland, Ohio

NOTABLE STAINED GLASS ADDS COLOR TO THE NORTH TRANSEPT

Dominating this newly opened portion of Washington Cathedral is the Rose Window portraying "The Last Judgment," given through a bequest by Rose J. Coleman, and the three memorial windows beneath, presented by Mrs. James Parmelee, one of the Cathedral's most faithful and generous benefactors. These four windows, designed and created in the studio of Lawrence B. Saint at Huntingdon Valley, Pennsylvania, are seen to much greater advantage now that temporary partitions eliminate unfriendly light from the south and west.

medieval glass of France rather than that of England and is to be based specifically upon that of the Cathedrals of Leon, Spain (of French type), LeMans and Chartres, France, and the Sainte Chapelle in Paris.

(b) In further respect to *color*, to seek the utmost attainable splendor of effect consistent with the degree of visibility in daytime without resort to artificial lighting achieved in the buildings above named, giving the maximum effect to Nave clerestory and Rose windows and eastern windows of the Apse and only slightly less by gradation through lower windows to those of the aisles; avoiding entirely the use of grisaille, silver and clear or uncolored glass, and in all cases avoiding the effect of the opalescent picture window. In respect to painting, the windows shall follow the practices employed in medieval glass. Also the windows shall be so treated as to *show luminosity* at every hour of the day; *avoid gleam* or glare with the sun upon them; *glow* at all hours of the day, even in rain or under a clouded sky; all as in the west lancets at Chartres. In their treatment they shall chiefly be composed of the three primary colors, red, blue and yellow, used with careful balance and selection of shade.

(c) In respect to *leading*, avoid over-heavy width and a multiplicity of pieces such as results in medieval windows from numerous repairs.

(d) In respect to *drawing*, avoid the repellent archaism sometimes found in medieval glass and the effeminate prettiness of some modern works.

(e) In respect to *scale* or relative proportion in figures, color values, blackness of leading or other important elements, avoid an unpleasant disparity as seen from any single point of view and adapt the scale to distance from the eye, in respect to relative delicacy and boldness of treatment.

(f) In respect to *style*, give consideration to the particular architectural style or historical phase of that part of the structure in which the window is to be placed with a view to securing harmony between them.

(g) In respect to *treatment*, seek to reproduce the devotion and spirit of the medieval windows of the French type in the above-named buildings, while including, where practicable, suitable features belonging essentially to twentieth century history and civilization; but avoid any treatment in the manner of what is currently known as "modern art."

(h) In respect to *subject matter*, not be copied from existing windows, ancient or modern, or from a subject originally created for execution on canvas or other opaque material.

SECTION II—THE CATHEDRAL CHAPTER

In its relations with the artists engaged to produce the Cathedral glass, the Chapter will

(a) Respect the dignity of the artist's position as a co-author of the Cathedral.

(b) In every case give to the artist the idea which he is to express through the medium of his art; such idea to be explained to the artist in its Christian significance and the expression or interpretation of such significance by the artist to be subject at all stages to the approval of the Chapter.

(c) Not ask collaborative production of a single piece of work by two or more artists.

(d) Require that color in the window shall always take precedence over iconography.

(e) From time to time send one or another of its stained glass painters to Europe to study the highest examples of art.

(f) Give single final instructions following inspection of work at each
(Turn to page 54)

LATEST VIEW OF WASHINGTON CATHEDRAL FROM THE AIR SHOWING
SERVICE IN THE GREAT CROSSING AND NO



VING
AND
TEMPORARY ENCLOSURES THAT MADE POSSIBLE THE FIRST RELIGIOUS
NORTH TRANSEPT ON SEPTEMBER 19TH



The upper portion of the western arch of the Crossing has been enclosed since this photograph was taken from the Goodyear Blimp which flies frequently over Mount Saint Alban. The Cathedral fabric as it stands today is approximately two-fifths completed. Construction of the North Porch—the special objective of the Women's Committees in various parts of the country—will be resumed by October 1st. Completion of the South Transept is the next large objective in the building program. The increasing of the Cathedral's endowment funds and the obtaining of many annual maintenance membership offerings are subjects of special attention from the Cathedral Council Committee on Ways and Means this year. * * * Readers may catch a glimpse of the Bishop's Garden, Pilgrim Steps and the Cottage Herb Garden near the temporary Baptistery in the lower right-hand corner of this picture.

Photo by courtesy of Washington Daily News

stage of the development of a window project.

(g) Not sacrifice beauty of design, richness of color, or perfection of craftsmanship of a window to visibility, cost, time needed to design and produce, or other considerations.

(h) Expect the artist to be governed in his work by the principles set forth in Section I rather than by the taste of administrative bodies or their individual members.

(i) Withhold final acceptance of each window until it shall have been approved *in situ* by an advisory committee composed of the author of the work to be adjudged, stained glass experts selected by the Building Committee from among those who have studied the glass of the structures named in Section I of this policy and the members of the Building Committee whose chairman shall be the chairman of the Advisory Committee; such Advisory Committee to suggest changes as it may deem them necessary and to appraise them when made, if need be; the cost of such process, including

changes in window, to be met from a contingency fund to be created through a surcharge of twelve per cent (12%) against the contract price of each window.

(j) Provide a unified color scheme for the glass of Apse and Choir windows in accordance with which all future designs and changes in present windows shall be executed; the said scheme to be made when sufficient funds to cover its cost are in hand.

SECTION III—ADMINISTRATION

(a) *Recommendations*: The Chapter, prior to any action on the appointment or work of a stained glass artist, will give due consideration to recommendations of Architects and Building and Fine Arts Committees, and, when need be, of such technical and artistic experts as said Committees or the Architects may recommend or the Chapter itself may call upon.

(b) *Manual*: The Chapter will publish a manual, to contain information on the subject of the Cathedral glass, setting forth the general

THE GLASS PAINTERS "YARDSTICKS"*

Design—A good window must always be a design in colored light—a symbol, never a picture.

Color—The world's greatest windows feature the primary colors in perfect balance.

Iconography—Color effect and legibility of design are always more important than the story.

Luminosity—A good window does not go dead when the sun withdraws. It has high luminosity during every hour of daylight.

Gleam or Glare—A good window does not gleam or glare with the sun upon it.

Unity—Unity of design and color effect are vital.

Color Plus Light—The world's great masterpieces in stained glass prove that full color and adequate light can be secured together.

Variety—The glass of Leon Cathedral, Spain, proves that the unrestricted use of the three primary colors can give a wealth of color and infinite variety.

*Summary of principles approved by the leading stained glass artist-craftsmen in America and adopted by the Building Committee of Washington Cathedral.

theme to which all are asked to contribute; the statutes and their interpretations; this stained glass policy; the executive acts involved from time to time in its administration, and such other matters as may seem pertinent.

(c) *Contracts*: The Chapter requires that in order to give full and complete effect to this policy on stained glass, the same, as amended, shall be made an agreed part of every contract hereafter entered into with stained glass artists.

Wide and divergent as are the opinions expressed as to what constitutes

excellence in stained glass, the Chapter of Washington Cathedral feels that a policy as broad and comprehensive as this one may be safely followed. Obviously, no part of the Cathedral structure is deserving of more painstaking and meticulous care than that which concerns its stained glass. An iconographic scheme that contemplates the whole building has already been completed, the work of the former dean, Dr. Bratenahl. It is the hope and expectation of the Bishop and Chapter that as the stained glass work proceeds it may equal in beauty of design and color, the finest medieval glass of the Old World.

Window Portrays Daniel as Statesman

By Joseph G. Reynolds, Jr.

STATESMANSHIP, that rare quality so much needed today in the world's capitals, is celebrated in a new stained glass window recently placed in the North or Statesman's Transept of our own Cathedral of St. Peter and St. Paul, rising on Mount Saint Alban in Washington.

As the Old Testament representative of statesmanship, Daniel was chosen to illustrate the theme. He lived through the reign of three kings, —Nebuchadnezzar, the Babylonian; Belshazzar, the Chaldean; and Darius, the Persian. Throughout his life Daniel constantly exhibited profound knowledge of government and great skill in public affairs.

But before considering the subject matter in detail, let us examine other aspects of the window. It must not be assumed that the chief function of this memorial is to give to the beholder an intellectual message. The emotional appeal of color is far more important than iconography. A stained glass window is merely stained light. A good window must be a design in colored light. The color effect and the legibility of the design should always take precedence over the story.

The Daniel window conforms to these principles. They are set down in the manual of instructions provided by the Chapter of Washington Cathedral for the guidance of those artists and craftsmen who are privileged to have a part in creating this monumental building.

The late Dr. William Holland Wilmer, one of the world's greatest surgeons and a devoted friend of Washington Cathedral, once asked these questions: "Which brings more happiness to the world, Color or its sister Music? Which calamity would be greater, loss of sight or loss of hearing?" The artist answers that color which the genius Suger put into the three western lancets of Chartres Cathedral has been inspiring the world for 800 years. It has been repeatedly affirmed that the statesmen of France, even in these days of stress, would not exchange those windows for their weight in gold.

When the visitor walks through the recently completed Crossing of Washington Cathedral and approaches the Daniel window, his first impression is one of luminous, prismatic color. He sees turquoise blue as the dominant

note, with a strong undertone of rich ruby and accents of gold and silvery white. A closer study shows him that these three primary colors are harmonized or tied together by small but carefully planned areas of the secondaries—orange, green and violet.

While it is obvious to the visitor that color is the outstanding feature of the window, he is soon conscious that this color is arranged in a definite pattern. In the central opening is a large blue robed figure on a ruby background. In the side openings are red figures on blue backgrounds. This principle of counter-changing of color is carried throughout the window. In brief, color as here employed, is arranged according to the principles of design.

We have now come to the realization that this window is not a picture but a design in colored light. We are ready to examine its details and to decipher the meaning of the figures and the figure subjects. The window comprises three lancets with tracery openings above. The single figure of Daniel appears in each lancet, robed in the characteristic dress of the three main periods of his life.

First, he is presented in the left lancet as a young Jewish captive from Jerusalem brought back to Babylon by Nebuchadnezzar. The small subject beneath this figure portrays Daniel as a man of prophetic vision. When the wise men had failed he was able to describe the King's dream and interpret it.

In the right lancet, Daniel is next shown in the reign of Belshazzar the Chaldean. The predella subject here is the well-known story in which the Old Testament prophet defies Belshazzar at the feast. Daniel is shown pointing dramatically to the handwriting on the wall, "Mene, Mene, Tekel, Upharsin." It took great moral courage to interpret this message and foretell the destruction of the king as punishment for his wickedness.

Daniel is represented in the reign of Darius the Persian in the central

lancet. The subject beneath this figure expresses profound religious conviction. Sustained by faith in his God, he stands unafraid and unharmed in the den of lions.

Here in these three figures and their subordinate subjects are exemplified vision, courage and religious conviction under the general theme of statesmanship. It is interesting to note that these universal ethical symbols alone relate the subjects to the teachings of Jesus. Nowhere in the window has traditional Christian symbolism been used.

The color scheme of the glass is reminiscent of Daniel's day. Strange as it may seem, the people of Babylon, Assyria and Persia, five and six hundred years before Christ, employed color schemes which are today easily and effectively translated into stained glass. It was their free use of red and yellow which gave their art a richness of warmth and color tone. Pilgrims will see this influence in the Daniel window. They will also be reminded of the Cathedral of Leon in Spain. For various reasons the authorities at Washington Cathedral have recommended that any designer of windows for this building should have studied the fourteenth century glass of Leon which has much red and yellow. It is decidedly warmer in color effect than the glass of Chartres or other French Cathedrals.

Someone has said rightly that the Daniel window has an Oriental quality. The reason for this goes back to the time before the design was made. The Building and Fine Arts Committees of the Cathedral Council gave instructions at the very beginning that all the motifs of dress and of ornament should be based on the fashions and the styles in vogue in Daniel's time. As he lived through three successive kingdoms, this gave opportunity for employing a wealth of Babylonian detail. For example, the tree-of-life motif will be found in the tracery openings and in the canopies above the large figures. The golden fringes used in the gar-

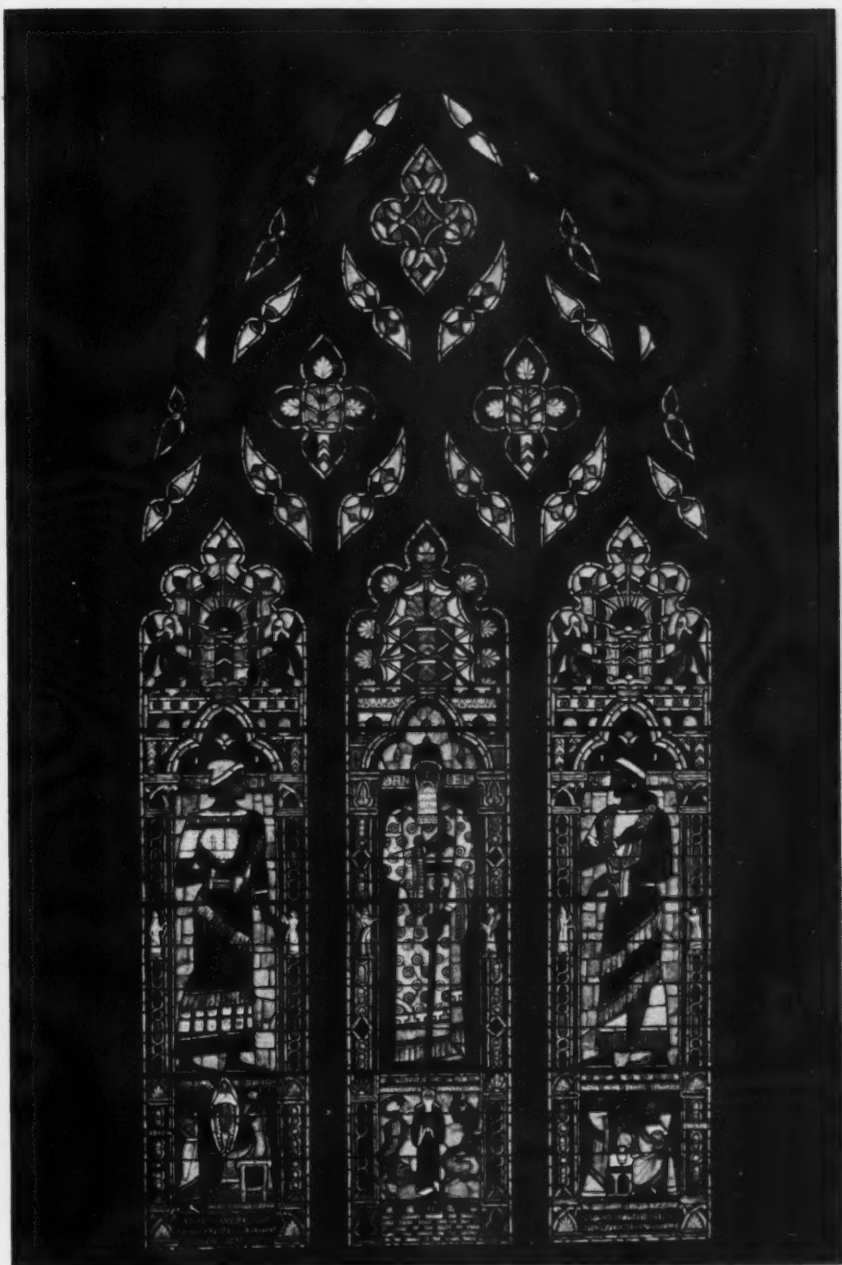


Photo by Dadman of Boston

STAINED GLASS PORTRAYALS OF DANIEL ENRICH STATESMEN'S TRANSEPT

The adventures of Old Testament hero as unofficial Prime Minister to three kings, suggest lessons to be learned by modern statesmen. Designed by Reynolds, Francis & Rohnstock of Boston, this window was the gift of Emily Kingsbury Rowland in memory of her husband, Harvey Rowland, the Younger.

ments are characteristic of Babylonian and Assyrian dress. At the tops of the two outer lancets are winged figures typical of Assyrian art, prototypes of the Christian angels. There is no lack of harmony between these Babylonian, Assyrian and Persian motifs and the Gothic shapes of the window openings. This fact is understood readily since Gothic art stems back through Romanesque, Byzantine and Greek to these earlier basic forms.

In concluding this description there remains but to set down the text inscribed at the base of the window—"To the glory of God and in memory of his servant Harvey Rowland, the Younger, this window has been given by Emily Kingsbury, his wife."

The Daniel window was designed, made and installed by Messrs. Reynolds, Francis and Rohnstock of Boston. This group of artist craftsmen are internationally known for their

work in stained glass. Examples of their art may be seen in the Cathedral of St. John the Divine and the Riverside Church, New York City; Princeton University Chapel; the East Liberty Presbyterian Church, Pittsburgh; and in many other churches throughout the nation. They are represented in France by all the windows in the American Memorial Cemetery Chapel at Belleau Wood, and by designs for two windows in the American Church in Paris.

At the invitation of the Society of Designer Craftsmen of New York, a replica of one portion of the Daniel window—the predella showing "The Feast of Belshazzar"—is being exhibited at the Paris Exposition on "Art and Technique in Modern Life." This panel is now on view in the United States of America Pavilion where it will remain until November 30, 1937.

* * * *

NOTE ON THE COVER

The photograph on the cover of this combined Midsummer-Autumn issue of *THE CATHEDRAL AGE*, made by T. Horydezak of Washington, takes all members of the National Cathedral Association on an imaginary pilgrimage to the newly opened North Transept of Washington Cathedral. The northeast and northwest piers of the Great Crossing are seen in the foreground, ready to support the ultimate weight of the "Glory in Excelsis" tower which will rise more than 125 feet higher above the Potomac River than the top of the Washington Monument.

The first religious service in the Crossing and Transept was held on Sunday afternoon, September 19th, when members of the Masonic Order in the District of Columbia assembled to commemorate the 150th anniversary of the signing of the Constitution of the United States. The congregation numbered 2,200, including many members of the National Cathedral Association.

The Honorable Sol Bloom, Representative in Congress from New York City and Director-General of the Constitution Sesquicentennial Commission, marched in the procession with Paul B. Cromelin, Grand Master of Masons in the District of Columbia, who read the New Testament lesson. The Reverend Frederick Brown Harris, D.D., pastor of Foundry Methodist Church, read the Old Testament lesson.

The service was conducted by the Reverend ZeBarney T. Phillips, D.D., member of the Cathedral Chapter and Chaplain of the United States Senate. The Bishop of Washington, standing on a temporary platform erected at the base of the southeastern pier of the Crossing, delivered the sermon on the religious significance of the Constitution. A colorful figure in the procession was the Right Reverend V. S. Azariah, D.D., Bishop of Dornakal in India, who had delivered a thoroughly convincing sermon on the missionary enterprise of the Church, in the Great Choir on the morning of that day.

Following the special Masonic services, several hundred members of the congregation remained to participate in a pilgrimage through the newly opened section of the Cathedral.

More than 1,800 chairs have been added to the seating capacity since the temporary partitions were rearranged during the summer. The console and other parts of the great organ are being installed by the Ernest M. Skinner & Son Company. Plans are under way to erect the Canterbury Ambon or permanent pulpit and the Bishop Mackay-Smith memorial lectern in the near future.

All these developments, which increase the usefulness of the Cathedral as a national center of worship and a "House of Prayer For All People," will be chronicled in future issues of this magazine.—EDITOR'S NOTE.

Witness for God and Religion

The Cathedral of Saint John the Divine in New York City*

By The Right Reverend William T. Manning, D.D., LL.D.

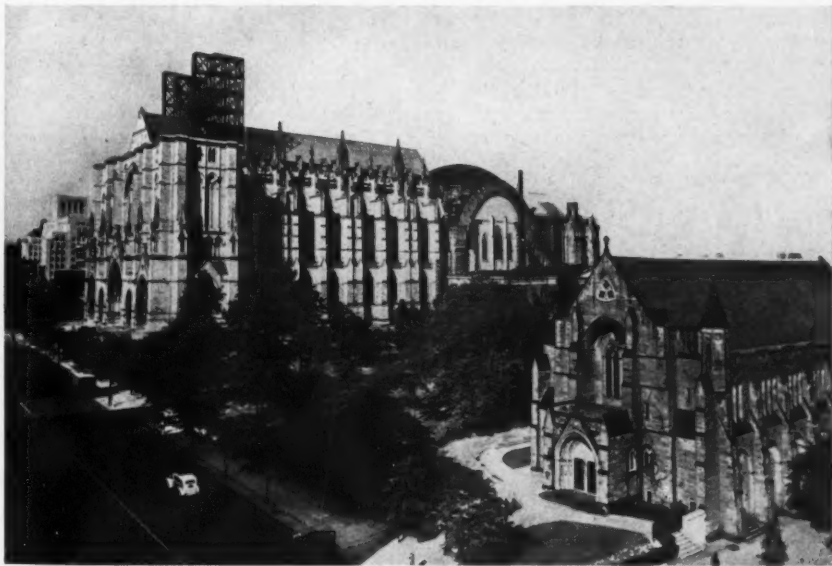
Bishop of New York

WE are realizing more and more the vast, and in many ways incomparable, opportunity for spiritual influence and service which we have in our great Cathedral, ministering as it does to people of every kind from everywhere. The erection of this noble temple of worship here in New York is a witness for God and Religion, the influence of which is felt far beyond our own country, as visitors from other lands constantly testify. Some of you have no doubt read the statements made recently by two distinguished visitors to the Cathedral, the Bishop of London, and the Arch-

bishop of Armagh, Primate of All Ireland.

The wide appeal and influence of the Cathedral, and the wide interest in it, is strikingly illustrated by two beautiful gifts both of which are in the Sanctuary beside the High Altar: the Menorah Lights presented by the late Adolph Ochs which are typical of the worship offered in the old Jewish Temple and have a sacred place today in every Jewish Synagogue; and the Ikon of Saint John the Divine painted especially for this Cathedral by the monks on Mount Athos and sent to us by the Ecumenical Patriarch, the Head of the whole Eastern Orthodox Communion, as an official gift from

*From Dr. Manning's address to the last annual convention of the Diocese of New York.—Editor's Note.



Wide World Photo

BISHOP MANNING URGES COMPLETION OF BUILDING PROGRAM BY 1939

So that multitudes of people coming to the World's Fair would see New York Cathedral in all its true majesty and impressive proportions.

himself and from the Ecumenical Synod.

The conference on slum clearance, participated in by representatives of all the religious forces of the city—Catholic and Protestant, Jewish and Christian—and still more the exhibit in the Nave, made a profound impression and we believe it has helped not only to arouse the interest but to stir the conscience of the community as to the appalling conditions under which many of our fellow citizens are compelled to live. The exhibit was visited by thousands of people as long as it remained in the Cathedral.

One of the workmen who helped to build the Nave wrote: "I was especially thrilled by the fact that in that magnificent edifice (in which we stone carvers had some share) in there I saw in the most vivid contrast that horrible example of slum dwelling. I was thrilled because it seemed symbolic of the movement by the Church to go down to meet the poorest of the poor and in turn they will rise to meet the Church as a champion of their cause."

The presentation of Bach's "Passion According to Saint Matthew" in the Nave shows how the Cathedral may be related to the cultural and educational life of the community. The opportunity to hear this inspired work of sacred music in the ideally appropriate surroundings and atmosphere and in the vast spaces of our Cathedral is a unique event in the history of music in this country and the public appreciation and response has been so great that we hope it will be possible to make such a presentation of one of the world's masterpieces of music an annual event. * * *

And with this vision of the service and opportunity of the Cathedral before us let me again express my hope that some generous donor, or group of donors, will now provide the funds to complete the great Sanctuary and Choir. This supremely important part of the Cathedral ought now to be com-

pleted and brought into harmony with the glory and beauty of the Nave so that, with full effect, the Nave can be opened and used for worship. If undertaken soon, this construction could be completed by the time of the opening of the World's Fair in this city in 1939. What a great thing it would be if the multitudes of people from everywhere who will then come to see this Cathedral should see it in its true majesty, with its Sanctuary and Choir completed and its glorious Nave opened and in full use. There could be no finer or more striking evidence of the fact that in the midst of all its material interests this city still gives thought to the things of God and of the Spirit. The building of the Sanctuary and Choir at this time would be a visible witness of our faith in God and in the future, and it would be an encouragement to the cause of religion all over our land. May one, or more, of our public spirited men and women who have the means to do it be inspired to see what this splendid gift in behalf of religion, and of all that makes for higher living, would mean at the present time to this great city of New York and to our country.

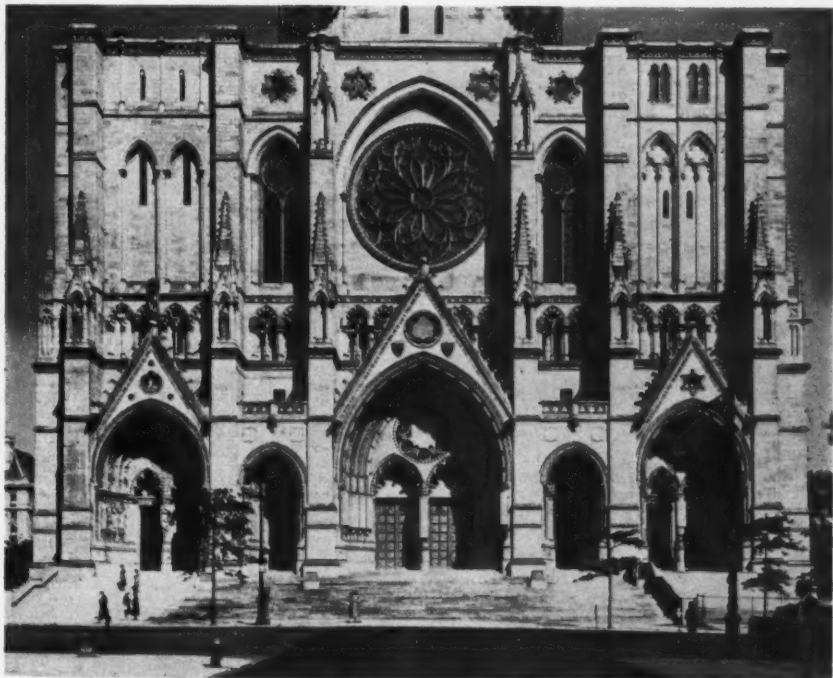
With such conditions as we now see in the world it is time for every Christian and every citizen in this land to arouse himself. In some countries today we see the youth enlisted and mobilized in behalf of systems which stand for wholesale regimentation, for blind reaction, and for the avowed propagation of the War spirit between classes and nations. Why should there not be now in our land a great free uprising of our youth for the upholding of those things upon which our life as a nation and the progress of mankind depends, for the upholding of faith in God and in Jesus Christ, for the Christianization of democracy and the fuller realization of its ideals, for the Spirit of Christ in the ranks both of labor and of industry; for the upholding of Christian moral standards and

the sacredness of marriage, for the strengthening of the spiritual power and influence of the Christian Church?

It is the Church—all Churches, both Catholic and Protestant—which must call the youth of our land to this service and if the Church will call them with clear voice, and with full faith in Christ, they will respond. Are they hearing this call, clearly and fully, from us? Are we giving them a big enough idea of the Church and its Divine Mission? Are we making them see that Christ is the one answer to this whole world's need and that their fellowship with Christ gives them fellowship with all men everywhere? Are we making them see that every member of the Church who is doing his part faithfully in his own place is sharing in the world-wide work of the

Church to bring in the Kingdom of God? If we are not giving them a great vision, and a clear call, can we wonder if they are uninterested, or if they imagine that the Church has no call for them?

Let it be our prayer—all of us, both clergy and laity—that by the power of the Holy Spirit we ourselves may be so aroused that with a new power we may call our young people, and our older people also, to awake to their great responsibilities as citizens of this land and believers in Democracy and Liberty, to realize more fully the splendid meaning of their lives as Christians, and by their active witness, fellowship, and service in the Church to have their part—their real part—in helping forward the Kingdom of Christ.



Wide World Photo

WEST FRONT PORTALS GIVE WORSHIPERS ACCESS TO THE VAST NAVE

"The building of the Sanctuary and Choir at this time would be a visible witness of our faith in God and in the future."

In Memoriam

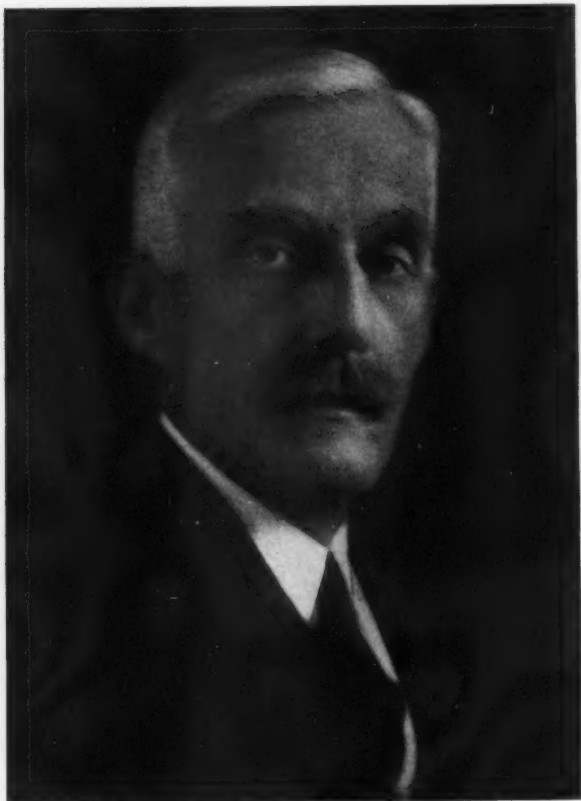
ANDREW WILLIAM MELLON*

In 1923 Washington Cathedral was in dire need of new friends. The Foundation Stone had been laid in 1907 with much ceremony and high hopes. The ensuing era of progress had, however, come to an end. What had been done seemed petty when compared with the undone vast. Convinced believers in the mission of the Cathedral accordingly determined that progress must be resumed and we were casting about for powerful allies. We

unexpectedly found one in Andrew W. Mellon.

I say "unexpectedly" because there were plenty of reasons that he might have given for declining our invitation to enlist in the Cathedral enterprise. He had lately become Secretary of the Treasury at a time when the country was staggering under an unprecedented national debt. Foreign governments were proving reluctant to meet their obligations to the United States.

It was a time when balancing budgets and reducing debt were still accounted governmental duties. The demands upon the time and attention of the new Secretary were accordingly enormous. Moreover he was himself a Presbyterian and might on that score have reserved for his own denomination such time as he could afford to give to religious effort. Nevertheless, the late Monell Sayre and I ventured to call upon him and to urge him to become national treasurer of the Ca-



ANDREW W. MELLON, 1855—1937

*Mr. Mellon died peacefully, after an illness of several weeks, on the evening of August 26th, at the summer home of his daughter, Mrs. David K. E. Bruce, at Southampton, Long Island. The funeral service was held in the East Liberty Presbyterian Church in Pittsburgh, which he and his late brother, Richard B. Mellon, had built according to designs by Dr. Ralph Adams Cram. — EDITOR'S NOTE.

thedral Building Fund, which the Chapter had then recently determined to raise. The idea of approaching him originated with Mr. Sayre, Vice-President of the Church Pension Fund, who at that time was working in the service of the Cathedral. "If we can get Mr. Mellon to accept the trusteeship, success is certain," he had declared.

As I was then a Senator from Pennsylvania, I had ready access to the Secretary. With the approval of the Bishop and of the Dean and Chapter, Mr. Sayre and I sought and obtained an interview with him. He received us with the quiet and simple courtesy which was his characteristic. We stated our case and at once he evinced encouraging interest. As a man of deep religious conviction the conception of the Cathedral as a witness to faith evidently impressed him. As a lover of beauty he quickly appreciated the majesty of the architect's design. He had plenty of imagination and seemed

to perceive intuitively the manifold ways in which the Cathedral would fill an important place in the life of the Nation's Capital.

"I will gladly serve as national treasurer," he said; and we came away exultant.

From that day to the day of his death he in all sorts of ways continually manifested his deep and abiding interest in the enterprise to which he had thus committed himself. He faithfully discharged his official duties during all the years when the Cathedral campaign was being carried on. He made liberal gifts of money and encouraged others to give. He was always ready with wise advice when we turned to him for counsel and guidance. He was never too busy to study a Cathedral problem. His association with our effort was, of course, an unspoken endorsement of enormous value.

Andrew Mellon had his full share of both the sweet and the bitter in public life. He had the supreme satisfaction

FROM A LETTER TO BISHOP FREEMAN*

EVERY year Americans go to Europe in increasing numbers to see the great Cathedrals which were built there centuries ago. In giving the people of this country an opportunity to help in building such a Cathedral here, you are not only conferring a privilege on all of us who are allowed to participate in this work, but you are carrying forward an undertaking whose importance cannot be overestimated.

Here in the City of Washington we have need for a great Cathedral. It will be, in the eyes of the world, the visible expression of that strong religious belief which was one of the very cornerstones on which the Nation was founded. That belief is still deeply embedded in the American character, and by erecting a Cathedral such as this we give evidence that America has remained true to her early traditions, and that she is using her great wealth, not solely to create further wealth or to promote comfort and security, but as a lever to raise the nation to a plane of civilization higher than one of merely material achievement.

A. W. Mellon

*Authorized for publication in a pamphlet entitled "Eminent Opinion Concerning Washington Cathedral."

of rendering to his country services which all right-minded people understood and appreciated. He received from them the grateful tributes which were his just reward. Even while he was doing his great work, he was maligned by the envious and, when he had finished it, unscrupulous people vainly sought to make political capital by attacking him. His was the calm courage and the consciousness of rectitude which enabled him "to meet with

triumph and disaster and treat those two imposters both the same."

He was one of America's great public servants and his place in history is secure. In the Great Day of Reckoning when the books are opened and every man's work is reviewed, his service to Washington Cathedral will assuredly be listed among the many golden deeds that will be counted unto him for righteousness.

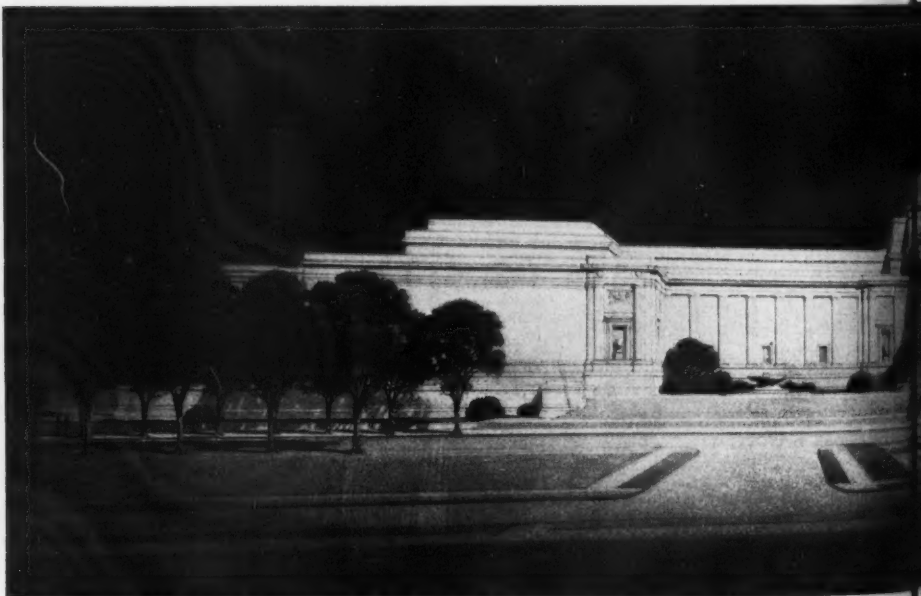
GEORGE WHARTON PEPPER.

A TRIBUTE TO MR. MELLON

By the Bishop of Washington

Among those who have served the Cathedral in an official capacity, Andrew W. Mellon occupied a conspicuous place. From 1923 to 1932, he acted as National Treasurer of the

Cathedral Campaign Committee, serving under the Chairmanship of the Honorable George Wharton Pepper and General John J. Pershing. Mr. Mellon not only served as treasurer



"THE GALLERY SHALL NOT BEAR MY NAME BUT SHALL BE KNOWN AS THE NATIONAL GALLERY."
(FROM MR. MELLON'S LETTER TO PRESIDENT COVINGTON)

Photograph of the design prepared by the late John Russell Pope of New York shows the National Gallery as it will be when the building will be erected in marble at a cost of \$10,000,000. Mr. Mellon arranged for a \$5,000,000 endowment to be placed in trust for the gallery, the trustees in charge of administration and maintenance. Mr. Mellon's art collection to be housed in this beautiful building at a cost of \$50,000,000. By a sad coincidence, the architect, Mr. Pope, died within twenty-four hours of the opening of the gallery.

Representative

for nearly a decade but he and his brother, the late R. B. Mellon, made large and generous gifts to the Cathedral.

Apart from his official relation to the National Committee, of which he was a member, and whose meetings he attended occasionally, as opportunity afforded while he was holding the important post of Secretary of the Treasury, Mr. Mellon had a deep and sensitive interest in the Cathedral. Finely artistic and with a knowledge gained from wide observation of Cathedrals in England and on the Continent, his judgment was at all times discriminating and helpful. As illustrative of this quality, I recall that on one occasion, when the Cathedral architects had produced a new design for the South Transept (as yet not constructed), he looked at it for a considerable time, and then, taking

from his desk a portfolio of pictures showing certain notable and recently built commercial buildings, he said: "There is a distinct difference between these plain, unornamental surfaces, splendid and massive as they are, and that of this South Transept drawing. In the latter the lines are broken and the recessed portions of the building add to its charm and beauty."

On another occasion, when he was visiting the Cathedral during its early stages, I drew his attention to a stained glass window that had recently been installed. After he studied it critically for a few moments, he said, "I like it because it bears resemblance to the old glass in the Cathedrals of Europe."

Over-occupied as he was in his great office, he never refused to see me, and in all my visits he gave patient and deep interest to the matters that I submitted for his judgment. His methodi-



LIBRARY OF ART * * * TO WHICH THE ENTIRE PUBLIC SHALL FOREVER HAVE ACCESS * * *
ROOSEVELT DATED DECEMBER 31, 1936)

...from the Mall along Constitution Avenue from Fourth to Seventh Streets. Requiring at least two years for completion so that the National Gallery may be constituted a bureau of the Smithsonian Institute with a separate board of trustees, consisting of about one hundred paintings by old masters, estimated by competent authorities to be worth today in the market at least \$10,000,000. Their wishes in every detail are on record in the proceedings before the Committee on the Library of the House of Representatives, February 17, 1937.

cal habits and his large gifts as an administrator made it possible for him to give consideration readily to any matter that appealed to his taste. Although not a member of the Episcopal Church, his interest in the Cathedral was quite as deep as that of his Episcopal colleagues.

My last long visit with him was in Pittsburgh in November, 1936. At that time he was absorbed in the creation of the National Gallery of Art, and he went over, in detail, the plans he had made for its construction and the gift he was making of his valuable collection of paintings. "It will neither bear my name nor will there be any reference to me," he said. This was wholly characteristic of him. The many honors he had received, the large offices he held and his distin-

guished position in the industrial world, while they doubtless gave him deep satisfaction, were borne with modesty and self-effacement. So retiring had he been that when President Harding named him as Secretary of the Treasury, he told me that he had never heard of him until his name was brought to his attention by a distinguished Pennsylvania Senator.

Looking back over the years of his service to the Cathedral, I think of him as one of its most valued, discriminating, and interested officers. Conspicuous as he was in the world of affairs, his whole life was characterized by a desire to be as little seen and heard as possible. The highest praise I ever heard accorded him was from the lips of the late George F. Baker,

AMBASSADOR MELLON CARRIED CATHEDRAL CREDENTIALS TO LONDON*

WHEREAS the Honorable Andrew W. Mellon, after serving the United States for eleven years as Secretary of the Treasury, has accepted appointment as Ambassador to Great Britain and is soon to leave for his new post:

BE IT RESOLVED: That the Chapter of Washington Cathedral places on record its deep appreciation of Mr. Mellon's great services to the Nation as a member of the Cabinet of three Presidents and to the Cathedral as Treasurer of its National Executive Committee since 1923. The Cathedral Chapter is happy that Mr. Mellon's vision for a more beautiful National Capital has comprehended the significance of Washington Cathedral as a symbol of the Nation's faith. We extend felicitations to Mr. Mellon and assure him that his further service to America and the world in the sphere of international affairs will be followed with our prayers to Almighty God for his personal welfare and the success of his important mission.

February, 1932.

*Wording of the embossed scroll presented to Mr. Mellon at a luncheon arranged for the Cathedral's National Committee by General Pershing, in the College of Preachers refectory shortly before the Secretary sailed for England. Modestly silent on that occasion, Mr. Mellon made his acknowledgment in a letter to Bishop Freeman dated February 11, 1932:

"I deeply appreciate the tribute to me which was voiced by the Chapter of Washington Cathedral in the resolutions of which you gave me a copy at General Pershing's luncheon on Tuesday. I hope you will thank the members of the Chapter for me and say that my absence in England will not lessen in any degree the interest which I feel in the great work which you are carrying forward.

Sincerely yours,
(signed) A. W. MELLON."

one of the great bankers of the country. Mr. Baker held him in such high esteem that he believed him to be one of the greatest Secretaries of the Treasury the nation has ever known.

Mr. Mellon was one of the few rich men of this country whose habit of life was utterly free from ostentation, display, and exhibitions of extravagance. His will, leaving his entire estate to a board of trustees to be administered for charitable and educational purposes, is the latest expression of his high sense of stewardship. He returns

his vast estate to the people of the nation who made possible his great wealth. In this, he sets an example worthy of high praise.

For the service he rendered the Cathedral and for his deep and un-failing interest in its welfare, we are profoundly grateful; but quite apart from these considerations, we cherish the opportunity afforded us of knowing, in an intimate way, one whose vision of life and its responsibilities was broad, generous, and comprehensive.

An Island Cathedral *

By The Right Reverend Gouverneur Frank Mosher, D.D.

Missionary Bishop of the Philippine Islands

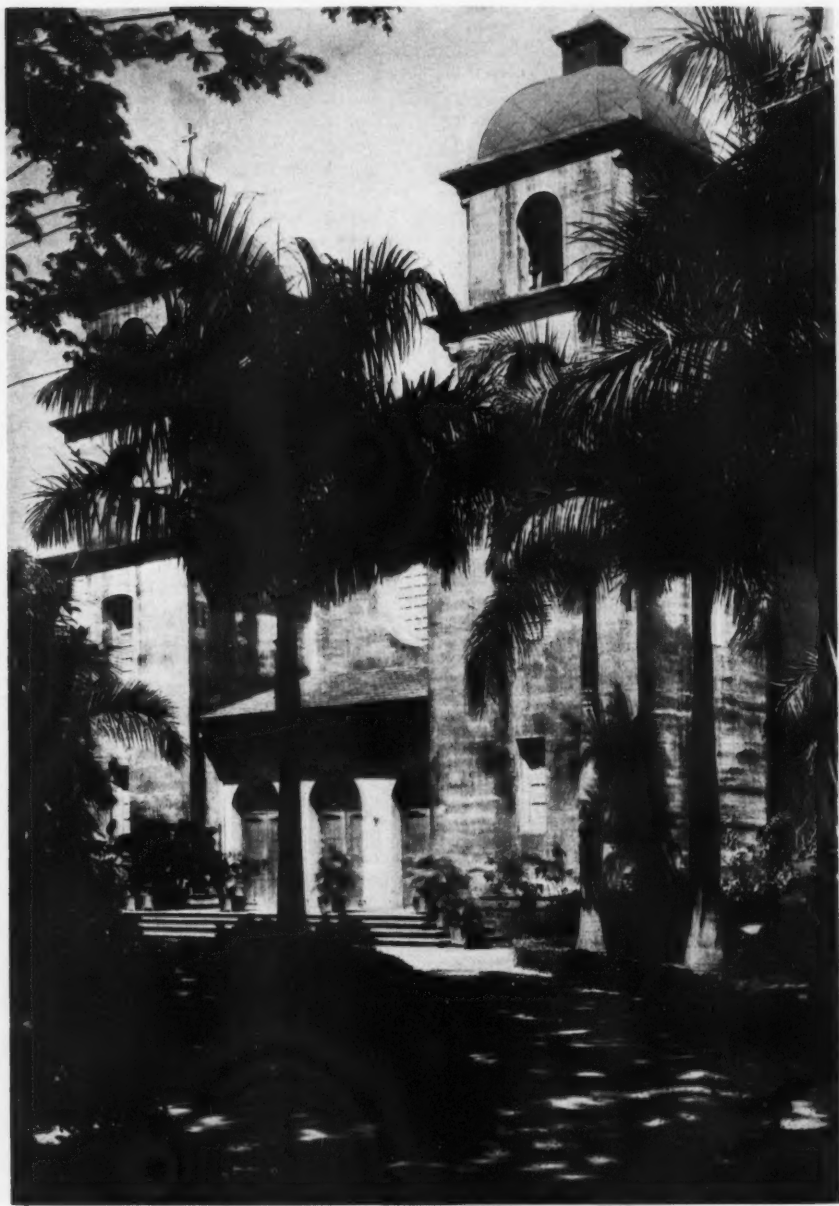
A CATHEDRAL is unlike a rose, in that under any other name it would not have the same attractiveness. The very word—Cathedral—has come to have a significance that draws people to it who might not go to another church and to suggest services that would not be held if there were no more than a parish church. The latter inspires deep and abiding affection in the hearts of the parishioners who worship there regularly and who belong to the parish; a Cathedral seems, to those who have no parish connection, to be the place that belongs to them—the place where there are services of extra significance and special commemoration, a place where they know they are welcome. Thus it becomes to them “our Cathedral church.”

Those Westerners who have gone to live in the Philippine Islands may well feel grateful to Bishop Brent. After the acceptance of his election as the first Missionary Bishop, he said, “there

must be a Cathedral for him in Manila.” Grateful appreciation should also go to Mrs. Brandegee, who realized both the necessity and the opportunity for her Church and, alone, built the Cathedral of St. Mary and St. John. It was a great and a grand gift and the extent of its influence on the life of those who went there to do the work of the American Government, of others who were attracted by various walks in life, of the British (many of them churchmen) who with their predecessors have been in the Islands for more than a hundred years—the influence is simply incalculable. The building was completed in 1907. Since that time, many persons have added gifts of articles of furniture, a splendid chime of eight bells (all memorials), the largest and best organ in Manila, and a number of stained glass windows that gradually are telling in an exceptionally beautiful way that story of the Bible—the plan for them having been made in the beginning and having been adhered to strictly each time a new window has been given.

The setting is important and con-

*Some notes on recent developments in the Cathedral Church of St. Mary and St. John, in Manila, Philippine Islands.



A CROSS IN THE SKY MAY BE SEEN FOR MILES AROUND
The Southwest Tower of the Cathedral of St. Mary and St. John in the Philippine Islands is surrounded
by stately palms.

tributes much of inspiration to those who use the building. But even greater is the inspiration that comes from the services held there—the regular services of daily Eucharist and of the other sacraments, the occasional services of a particular significance in church, in state or in the lives of those who know God intimately and whose effort is to live close to Him. A list of these services would recall much that has been written before. Recently, however, there have been a few things that are of interest.

THE CATHEDRAL AGE told the story of the two windows over the High Altar dedicated in 1930, the one to our "Founder Bishop" (as we love to think of him) and the other to that stalwart Churchman and world-famed doctor, soldier and statesman—Governor General Leonard Wood. At that service Governor John C. Early of the Mountain Province (he was so far gone with cancer that there was question whether he would be able to appear) stood before the congregation for the last time and delivered his inspired address on "Gentleman Adventurers" that one may designate, surely without fulsomeness, as one of the ablest utterances ever made in the Cathedral.

Governor Early's call came in January, 1932—only thirteen months after this service. The North Transept window of the Transfiguration (the first of this group of four) was dedicated in his memory on September 1, 1935. It was given by those who had known and loved him so dearly.

The rose window over the entrance in the South Transept was given in 1936 by her husband in memory of Lois Stewart Osborn, who had found the Church while living in Manila and who had become a faithful and an active member. Both the Early and the Osborn windows are the work of Messrs. Clayton and Bell of London, and have the richness of design and exquisiteness of color which we have now learned to look for in all their work. A peculiarity of the Osborn window is

very striking and gives it great beauty: it is very decidedly a window in which red predominates during the day and turns color and becomes of deep, rich blue when the brightness of day gives way to the softer light of coming evening. The red seems to lose its prominence first—then the blue asserts itself until with the darkness that too disappears.

An addition has been made to the Cathedral by placing in the South Aisle on its own platform the Altar formerly in the Morning Chapel that was displaced ten years ago by the "gold" altar there. This altar, with its wrought iron cross and candlesticks, known as the Missions Altar, is called by the name of St. Aidan. It is used always when, in the dark, a farewell Communion is given to the missionaries who are leaving on the early train for their stations in the North.

A group of *White Russians*, driven from their own country and resident in Manila four years ago, were able to interest their Bishop in Peking and have a Priest sent to them. The Morning Chapel of the Cathedral was offered them so that they might have a place to worship. Later when their congregation became too large and when they were able to procure an Iconostasis from China they were offered the use of the North Transept. Here the Iconostasis has been erected and there is room for the congregation to flow over into the main body of the Church. Services are held regularly and plans have begun for securing money to build their own church. This will probably not be soon but in the meantime we hope they will feel free to continue where they are now. The rendering of this service by a Cathedral to the community is valued by all who are responsible for its work.

A Filipino living the other side of the Laguna, South of Manila, was found to be a wood-carver of real merit. After he had been called upon for some smaller things and his genius of workmanship became known he was



THE ROSE WINDOW WHICH ADORNS THE SOUTH TRANSEPT

Has been placed in the Cathedral of St. Mary and St. John "to the Glory of God and in loving memory of Lois Stewart Osborn" who died in Manila on August 10, 1935. "She was a wise teacher, inspiring friend, and a faithful Christian. Her wide interests led her to touch many sides of life and her clear vision, high purpose, and loyalty to duty enabled her to adorn whatever she touched." This window was donated by her husband, John William Osborn, "in memory of twenty-five years of delightful companionship."

called upon for several statues for the Altar in All Saints', Bontoc, then for other statues and for the Stations of the Cross. It is he who carved the large crucifix of Christ in glory over the Altar of the Morning Chapel and later a rather wonderful Last Supper for the Altar in the Oratory attached to Bishopsted. If he were living in Italy the name of José Caanean would be known and he would be classed among the great artists; it is fully expected that this crucifix alone will gradually earn for him a wide recognition.

The Cathedral of St. Mary and St. John is small; it is new; it is insufficiently staffed and endowed; but it is really a Cathedral and it does the work of a Cathedral in a humble way, in addition to serving as a parish church for two congregations—one Anglican and one Russian Orthodox. On this foundation it is fair to believe that in centuries to come there will be a center of church life and influence reaching out, helping, even sustaining, a diocese with sacred memories of devoted service and of inspiring example.

The Need of Cathedral Endowments*

By Canon Anson Phelps Stokes

WASHINGTON Cathedral has, in the last forty years, employed gifts mainly for two purposes other than meeting current expenses:

The securing of our present grounds, some sixty-seven acres, with their buildings and equipment—all these together representing an expenditure of approximately \$10,000,000.

The endowment of the Cathedral's worship and work, as well as of the work of its educational institutions. It has succeeded in obtaining only approximately \$2,000,000 for this purpose.

The striking fact is that the endowment is extremely small in view of the significance of a Cathedral at the Nation's Capital. Incidentally the debt, which has been reduced by \$300,000 in the last two years, is now about \$815,000, which is only 7½% of the total assets. It is only \$27,000 more than when Bishop Freeman took office fourteen years ago, although the assets have nearly trebled in this period. Only \$185,000 of debt was caused by the building of the Cathedral. The remainder is due mostly to land purchase, the building and development of the Cathedral Schools, the building of the Bishop's House and various carrying charges.

The seriousness of the small endowment is further emphasized when it is realized that outside of the College of Preachers, which has an endowment of \$1,050,000, the entire endowment of the Cathedral and its Schools is less than \$1,000,000—about \$700,000 being general endowment for the Cathedral, \$150,000 being for choir scholarships, and \$100,000 for miscellaneous purposes. Considering the breadth and

importance of the Cathedral's work, the endowment is relatively insignificant.

When the endowment of the Cathedral Foundation is compared with that of other educational institutions, its inadequacy is the more apparent. Let me give you my personal experience with four institutions with which I have been connected. As a boy I went to St. Paul's School, Concord. Its endowment is more than \$4,000,000; its other assets somewhat less. Later I spent twenty-seven years at Yale University. Its endowment is more than \$95,000,000; land, buildings and equipment being valued at somewhat less. Still later, I went to the Episcopal Theological School at Cambridge, a small and useful institution with an endowment of \$1,500,000, and an investment in grounds, buildings and equipment of \$650,000. My family attended a church in New York City whose endowment is \$1,800,000, its land and fabric being estimated as worth about twice as much, and with a budget almost precisely the same as that of Washington Cathedral when benevolences are excluded in both cases.

If you will look at the endowments as given in the list of colleges in the *World Almanac* you will see again how paltry, in view of its scope and importance, is the endowment of the Cathedral at the Nation's Capital, with its various schools of learning. For instance, Rice Institute in Texas, Berea College for Mountain Whites in Kentucky, and Hampton Institute for Negroes—all admirable institutions, but not universities—each has an endowment of over \$10,000,000.

Now please remember that at the Cathedral our endowment represents only 1/6 of our total assets, while in most of the institutions named the endowment exceeds all other material assets. Evidently we have not "sold," to use a

*After introductory remarks at the annual meeting of the National Cathedral Association, Canon Stokes took up the subject which had been especially assigned to him—the need of additional endowment gifts for Washington Cathedral.

vulgar phrase, the need of endowment at the Cathedral, mainly, I believe, because in our emphasis on building we have not given sufficient attention to endowment in our appeals.

There are three ways of solving the problem:

Through Wills—The legal designation in case you wish to make a bequest to Washington Cathedral is "The Protestant Episcopal Cathedral Foundation of the District of Columbia" or "Washington Cathedral." Thirteen persons remembered the Cathedral in their wills last year, including Charles C. Glover, with an unrestricted bequest of \$25,000 which has been added to endowment, and Dr. Wilmer with a bequest of \$5,000. We also know of some very large wills in the interest of the Cathedral, several of which have already been probated, and are subject to the life interest of devoted Cathedral friends. Unfortunately in the past our income has been so small that several bequests, without any conditions attached, have been used to meet current maintenance expenses. Two policies have been adopted recently which should help us greatly in the future—namely, that undesignated bequests shall go into permanent endowment, and that gifts for building shall normally be subject to the designation of at least 20% as a permanent maintenance fund.

Through Gifts to Permanent Endowment—There are all sorts of thrilling opportunities for memorial endowments, such as scholarships in the Boys' and Girls' Schools; funds for the development of Cathedral music; funds to support lay conferences in the College of Preachers; the endowment of THE CATHEDRAL AGE and of radio preaching; the endowment of the Precentorship or of the work of All Hallows Guild; the provision for the training in government so brilliantly carried on in St. Albans School, or of the art work in the National Cathedral School.

Through Living Endowments—By this phrase I mean annual membership

subscriptions through our National Cathedral Association. At present we have about 6,500 subscribers all over the country. The number is increasing slowly. It reached 8,400 prior to the depression and we should get it up at the very least to 10,000 in the next two years. This is one of the objects of our "Union of States" plan, which will prove increasingly an asset of great value to the Cathedral.

There are two things to be emphasized here:

All of us who are connected with the Cathedral must become as "endowment-minded" as we have been "building-minded" in the past. We are not over-built, and we can be thankful that so much of the permanent fabric has been completed; that soon, through the throwing of the Crossing and North Transept into the Choir, we shall be able to accommodate more than three thousand worshippers. But we are seriously under-endowed and we must play up the need of endowment in season and out of season, making the securing of endowment, both permanent and through annual subscriptions, our major objective in the solicitation of funds. There will always be people who will be more interested in providing gifts to add beauty to the Cathedral fabric or to increase building funds. We shall welcome such gifts heartily, especially towards the completion of the Women's Porch on the North Transept and the fund for the much needed Recreation Center at St. Albans School. But wherever possible, we must try to show people the supreme need of increasing our income for Cathedral work and worship, either through annual gifts or through the gift or bequest of permanent endowment funds of a memorial character, for general or special purposes.

Secondly, we must get out a brochure showing the various opportunities for the permanent investment of money to advance the cause of religion and Christian education through Cathedral endowment funds, making these as appealing as possible.

Bronson Cutting Memorial Endowment

IN memory of her son, the late Honorable Bronson M. Cutting, United States Senator from New Mexico, Mrs. W. Bayard Cutting of New York has made a gift of \$25,000 to Washington Cathedral for a fund, "the income from which will be used annually towards the expenses of Cathedral services."

Mrs. Cutting's decision to create a fund in memory of her son seems especially significant and appropriate. Senator Cutting was a frequent worshiper at the Cathedral at Sunday morning services and often remained for the Holy Communion. He was for several years a Master Builder of the National Cathedral Association, contributing \$1,000 annually to the Cathedral enterprise. It is heartening to the Cathedral authorities not only to receive this generous memorial gift, but to have it take the specific form which Mrs. Cutting has decided upon. Among the Cathedral's greatest needs at present is additional endowment, so that services of worship may be as beautiful and inspiring as the glory of the Cathedral structure demands.

Mrs. Cutting has long been interested in Washington Cathedral as a Master Builder through the Washington Committee and a generous supporter of the National Women's Committee.

Friends of Senator Cutting recall that his mother was attending the Jubilee Service in honor of the late

King George V and Queen Mary, in the Cathedral on May 6, 1935, when news came of his tragic death in an airplane accident near Atlanta, Missouri.

Several of his close friends outlined his character, in a brochure on "The Bronson Cutting Memorial Lectures," as follows:

"Only a man who is completely sure of his own high motives can have the motive-power to serve others as completely as Bronson Cutting did. Only a man with great reserves of mental and moral force can maintain these powers while constantly spending them. His faculties of mind and heart were outgoing and not ingrowing. His life, his character, his deeds, his actions tell their own story.

"Bronson Cutting was permitted to finish only the preamble to his life and influence. Brief as it was, that preamble was written by him with a rare combination of intellectual ability, moral courage and self-effacing modesty. To carry his life and influence beyond its broken preface and brilliant

promise is the privilege of those who knew and loved him, who honor the ideals for which he stood, the principles for which he battled. It is the duty of those who believe, as he did, that human life is something infinitely nobler and larger than sheltered comfort and swiftly passing prestige; that the dictatorship of wealth and special privilege



Underwood & Underwood
BRONSON MURRAY CUTTING

is a denial of democracy and a death blow to human progress; that intellectual honesty, vitality and open-mindedness are more important than inherited orthodoxy and complacent conformity.

"He dwelt outside of the realm of self-interest where most men dwell. He lived in the lives of the oppressed and under-privileged — to their defense, their freedom and security he devoted himself, in unostentatious private deeds and untiring public service. His home in New Mexico was a gathering place for young Mexican and Spanish lads whom he brought together. He devoted whole evenings to conversations with them trying to help them . . . Distinctions of wealth and social position had no place in the life of this genuine, great-hearted democrat. . .

"The convictions of Bronson Cutting were founded upon the bedrock of a steadfast sincerity. They did not rest upon the shifting sands of personal self-interest or political expediency. They did not spring solely from his emotions; sensitive, keen and profound as was his capacity for human feelings. Nor were they wholly the product of his thinking; studious, resourceful and brilliant though his mind was. They were the result of a rare fusing of mind and emotion. The product of that fusion was a compact union of forceful reasoning, wide sympathy, and dynamic action.

"His nature was reticent to the point of shyness, but never to the point of detached indifference. He was dignified but without false dignity. In him was combined the charm of a chivalrous soul, the seriousness of a cultured scholar, and the dignity of a true statesman. * * *

Speaking at the memorial services held in the House of Representatives of the United States, the Honorable Carl A. Hatch, who succeeded Senator Cutting, said: "He was an outstanding figure in New Mexico. He occupied a high and conspicuous place in the affairs of his state, but he was not confined or limited to the affairs of

New Mexico, for his interest and his influence were indeed nation-wide. Liberal in thought, independent in action, he early demonstrated qualities of leadership which place him in the foremost ranks of the public men of this nation.

"For nearly eight years he served in the Senate of the United States. He was an honor graduate of one of America's greatest universities. He continued research and study long after college days were over.

"Senator Cutting was a man of intellect, a man of culture, a man of ability. He discharged the duties of a high and honorable office of a Senator of the United States with credit to himself and to the state he represented.

"He was intensely human; a man of sympathetic disposition, ever willing to assist his less fortunate brothers. He did not expect perfection in others. He knew and understood the weaknesses of human nature; he was always ready to overlook, forgive, and forget the mistakes and errors of his fellow man.

"Throughout the length and breadth of New Mexico, in almost every county, city, village, and hamlet of the state, will be found men and women who have been aided by the sympathetic understanding, the helping hand of Bronson Cutting. These men and women mourn today because their friend and benefactor is no more.

"Perhaps the best tribute to Senator Cutting is found among the men and women in the state of New Mexico who were closest to him. Those who were associated with him in business, who had been with him for many years and who knew him perhaps better than anyone else, today mourn their beloved friend.

"Not only in his own state but throughout all the United States, those who toil and labor mingle their tears with the tears of friends and loved ones of the late Senator Cutting. Labor knows a valiant champion of their cause is gone. * * *

Three New "Honorary Canonries" Created*

By Chapter of Washington Cathedral with First Incumbents Chosen from Outstanding Leaders in Cause of Christian Unity

THE Chapter of Washington Cathedral takes pleasure in announcing the creation of three new "Honorary Canonries," and the election and acceptance, as first incumbents, of outstanding leaders in the cause of Christian unity: namely, the Reverend Dr. William Adams Brown, a Presbyterian, of New York City; Dr. John R. Mott, a Methodist, of New York City; and Dr. Douglas Freeman, a Baptist, of Richmond, Virginia.

The statute regarding these Honorary Canons as adopted at the May meeting of the Chapter, after careful consideration for more than a year by the Cathedral Chapter and Council, reads as follows:

"The Bishop is authorized to nominate to the Chapter for election three Honorary Canons, chosen from persons active in the cause of advancing Christian unity and sympathetic with the Cathedral's ideals, whose principal duty, as in the case of the Honorary Canons already provided in this section, shall be as occasional preachers at the Cathedral."

These new appointments have been made with the definite purpose of furthering that Christian fellowship between the Churches which is so vitally important, and which the Cathedral at the Nation's Capital, with its broad Congressional Charter, has always aimed to promote.

The appointees have all been associated long and intimately with the Cathedral, and have proved themselves most sympathetic with its ideals of work and worship, and most effective in advancing its welfare. They have

all been occasional preachers at the special Sunday vesper services, as well as members of the Cathedral Council established several years ago—the advisory and consultative body, composed of the fifteen Chapter members (all clergymen or laymen of the Episcopal Church) and of an equal number of other persons, including a minority of non-Episcopalians.

The Honorary Canons are to be distinct from the regular Residentiary

Editorial in the New York Sunday Times, July 25, 1937.

UNITY IN PRACTICE

It is of timely interest to note that while church unity on a world scale is being discussed by the delegates of many denominations at the conference in Oxford, a specific instance of church amity is being furnished at our National Capital. The Chapter of the Washington Cathedral has created three new "honorary canonries" at the Cathedral and has elected as the first incumbents three outstanding leaders in other denominations: one a Presbyterian, one a Methodist and one a Baptist. They have been chosen not only because of their eminence in their several denominations but also because of their sympathetic and active interest in the cause of advancing Christian unity.

These three honorary canons are Dr. William Adams Brown, Professor Emeritus of Theology at Union Theological Seminary; Dr. John R. Mott, the recognized leader of the Christian Student Movement throughout the world, and Dr. Douglas Freeman, editor of *The Richmond News-Leader* and author of the *Life of Robert E. Lee*. Two of these are laymen, but the principal duty of all will be to serve as occasional preachers at the Cathedral. The appointments have been made with the very definite purpose of furthering that Christian fellowship which the Cathedral at the Nation's Capital, with its "broad Congressional charter," has always aimed to promote. This is a high precedent.

*The above statement was released to the press at the close of the regular monthly meeting of Washington Chapter on June 18, 1937.—EDITOR'S NOTE.

Canons, who, under the Bishop and Dean, conduct the Cathedral's work and its public worship according to the order of the Book of Common Prayer of the Protestant Episcopal Church.

The Reverend William Adams Brown, D.D., LL.D., is Professor Emeritus of Theology at Union Theological Seminary in New York City. He is a voluminous writer on theological and church matters. Two of his recent publications, "The Church—Catholic and Protestant" and "Church and State," have been prepared with a special view to the World Christian Conferences held this summer in Oxford and Edinburgh under the chairmanship of the Archbishops of Canterbury and York, respectively. He is president of the American section of the Universal Christian Council for Life and Work.

John R. Mott, LL.D., has been for more than a generation the recognized

leader of the Christian Student Movement throughout the world. He served for ten years as chairman of the Continuation Committee of the Edinburgh World Missionary Conference; was chairman of the Institute of Social and Religious Research, and is at present chairman of the International Missionary Council. He is the author of many books of which the latest is *Cooperation and the World Mission*.

Douglas Freeman, Litt.D., LL.D., author of the definitive *Biography of Robert E. Lee*, which received the Pulitzer Prize at Columbia University, is editor of the *Richmond News Leader*. He has long been a religious leader in the South where his Sunday broadcasts on vital Christian themes have been greatly appreciated. His recent addresses at Mount Saint Alban on "George Washington" and on "The Cathedral and the Cause of Christian Unity," have been notable utterances with far-reaching effect.

CATHEDRAL LEADERS ACTIVE IN OXFORD AND EDINBURGH CONFERENCES

It is significant that two out of three men who have been made Honorary Canons, namely, the Reverend William Adams Brown and Dr. John R. Mott, played such an important part in connection with the World Conferences on the Church this summer. These inspiring and encouraging Conferences at Edinburgh (Faith and Order) and Oxford (Life and Work) both went back for their inspiration to the World Conference on Missions held at Edinburgh in 1910, of which Dr. Mott was the chairman.

At that time he received the degree of Doctor of Laws from Edinburgh University just as Dr. Brown received the degree of Doctor of Divinity from Oxford this year. As chairman of the Business Committee of the Oxford Conference, Dr. Mott presided at several of its sessions. His addresses were among the most inspiring at the Conference.

Dr. Brown, who was chairman of the American section which arranged for the Oxford Conference, was one of its vice-presidents. He prepared a volume entitled, *Church and State in Contemporary America*, which was one of the fundamental books influencing the thought of the delegates.

At the great service in St. Paul's Cathedral, London, held for the delegates of the two Conferences, I happened to notice Dr. Mott and Dr. Brown walking together. It gave me quite a thrill to think that these two Honorary Canons of the Cathedral, who had been so long effective members of its Council, were taking such a vital part in these two world conferences.

Washington Cathedral was also unofficially represented at Oxford by several persons long identified with its work. Among these I noticed the Honorable Alanson B. Houghton, member of the Chapter; Charles P. Taft of Cincinnati, and the Reverend Dr. Ivan Lee Holt of St. Louis, members of the Council; and Mrs. Harper Sibley of Rochester, N. Y.; Mrs. William H. Schofield of Peterborough, N. H., and Mrs. Frank Hixon of Lake Forest, Ill., all associated with Mrs. William Adams Brown, National Advisory Chairman of Women's Committee for the Cathedral, who was present at both world gatherings.

ANSON PHELPS STOKES.



Photo by Andre Vignese

CATHEDRAL ANGEL LOOKS DOWN ON VILLAGE OF CHARTRES

One of many striking illustrations in *Cathedral—A Gothic Pilgrimage* by Helen Huss Parkhurst, published by Houghton Mifflin Company. This volume recreates the medieval man in terms of his highest achievement—the Gothic Cathedral. The author teaches at Barnard College and did research for her book on a Guggenheim Fellowship.

Photographic Studies of the National Cathedral School

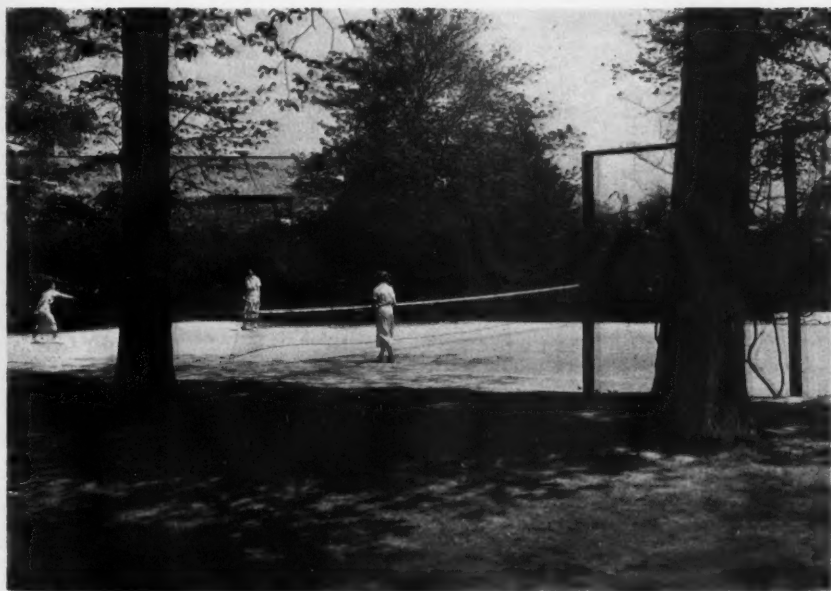


Photos by Lewis P. Wolts

A SECTION OF THE SCHOOL GROUNDS WITH VISTA OF THE CITY



WHITBY HALL—THE RESIDENCE HALL FOR OLDER GIRLS



ON THE TENNIS COURT—WAITING FOR INSTRUCTION



AN INTERESTING MOMENT IN THE CHRISTMAS PLAY



ART STUDENTS AT WORK IN THE STUDIO

"The Seed of the Church"*

By The Right Reverend S. Harrington Littell, S.T.D.
Bishop of Honolulu

"Authorization was given for the re-equipment of the mission at Chuho in the Diocese of Hankow, destroyed by Communists in 1930 when the Reverend Feng Mei Tsen was martyred."

THIS is the report of action taken at the February (1937) meeting of the National Council of the Church. It refers to an instance in the life of the Chinese Church which causes a thrill to those who know both the triumph and the glory of a modern martyr, one of our own communion in China. The unwavering faith and steadfast courage of this martyr-priest may well be treasured among the triumphs of the Church, along with those Christians throughout the ages who have witnessed, even to the death, for their Lord and Saviour.

It is fitting that Feng Mei Tsen should be commemorated among the selected number of great and good Christian men and women whose statues are placed in the *Ter Sanctus* reredos of the High Altar in Washington Cathedral. His statue is a good likeness, and stands well among similar figures of courageous souls who have experienced and overcome temptations and dangers and hardships, who have discovered and explored rich spiritual regions on their pilgrimage to the heavenly Jerusalem.

The Reverend Feng Mei Tsen (whose name in his own dialect of central China is pronounced Fung May Tsun) was born in a village in the country of Hwangpei, Hupeh province, twenty miles from Hankow, in 1879. He was a bright boy, who made rapid progress in the Confucian classics, and was well known as a stu-

dent throughout the neighborhood. A fellow student and priest, the Reverend C. Y. Ma, tells of Mr. Feng's conversion to Christianity, in a widely circulated biographical sketch in the Chinese language, which freely translated, reads:

"When he heard the Reverend Wang Li-t'ang preach, he was so impressed that all doubts disappeared, and he made up his mind that he would make this teaching his own. So he connected himself with the Sheng Kung Hui (Holy Catholic Church) in Hwangpei, was baptized in 1907, and became an earnest Christian.

"Later he entered All Saints' Catechetical School in Hankow, which was under the charge of the Reverend S. H. Littell (now Bishop of Honolulu). After three years he was graduated, and went to St. John's Church, Hankow, where he labored five years. He was sincere in his work and very successful. Because of this, he was recommended for ordination, and entered the divinity school, where he studied for two and one-half years.

"After a year and a half at St. John's, as a deacon, he was ordained to the priesthood by Bishop Roots on October 20, 1921. As catechist, deacon, and priest, he served the Church for twenty years. Mr. Feng's word could always be trusted. His life was blameless. With meager salary he supported his wife and three sons (one of whom was blind), his aged father, and a crippled brother with a wife and two children. He was kind to the poor. He never shirked duty because it was hard, and in working to reform men he was not afraid to die.

"He had been at work for several years at Chuho, a town of 8,000 to 10,000 people, ninety miles by water west of Hankow, when, on April 16, 1930, bandits and Communists entered

*Reprint of article entitled "Feng Mei Tsen, Priest and Martyr," who died on April 22, 1930. This article was published in *The Living Church*, whose editor, Mr. Clifford P. Morehouse, kindly made the illustration available to THE CATHEDRAL AGE.—Editor's Note.



By Courtesy of "The Living Church"

FENG MEI TSEN—CHINESE PRIEST AND MARTYR

This statue in the "Ter Sanctus" Reredos of Washington Cathedral is a fitting memorial to a recent hero of the Faith. Pilgrims study the carved figures of saints, ancient and modern—men and women of both hemispheres—and may well pause for prayer and thanksgiving at the likeness of Feng Mei Tsen, who following his Master "came not to be ministered unto, but to minister, and to give his life." The statue on the left is Bishop Phillips Brooks, author of "O Little Town of Bethlehem."

the town. The Christians took refuge in the church building. The Reverend Feng Mei Tsen did his best to protect them, and the church. He was not afraid of the Communists, nor did he try to save his life. He was unwilling to run away secretly, so was seized and carried off to the hills. He suffered much evil treatment and disgrace. On the 18th of April (Good Friday) he wrote, with his own hand, two letters—one to Bishop Roots and one to his wife—telling the day the bandits said he was to die, and making arrangements for the care of his family. At this time he was fully persuaded that our Lord was with him, and his heart was full of peace.

"Just as he had said, he was killed. His body was thrown out into the marshes. But his spirit ascended to heaven. Thus this good shepherd laid down his life for his sheep. He was the first clergyman in the Hankow Diocese to die by violence for his faith."

I was privileged to be the principal of the School for Catechists (lay preachers) in Hankow during the period of Mr. Feng's course of study there. Quiet, attractive, devout, intelligent, friendly, he contributed much to the atmosphere of the school. He was one of the Chinese clergy of the Diocese of Hankow who gave me my bishop's pectoral cross when I was transferred to Honolulu. This cross, which I wear all the time, is for me now a special memorial to my pupil and friend, who so bravely bore his cross, and so calmly laid down his life.

The letter written on Good Friday to the Bishop of Hankow tells with restraint the brief and pathetic story:

"I write reverently to you at this time. I, Mei, was seized on the 16th day of this month by the county officials of the Soviet government. The chairman of their executive committee said to me, 'Mei-ts'en, you are a preacher of the Gospel in the Sheng Kung Hui, and therefore you are one of the corrupt gentry.' He would not let me plead my cause. They have

condemned me to be shot on Tuesday.

"I, Mei, have perfect peace in my heart; and, Bishop, I want you to think of me as giving my life as a sacrifice for the Faith. With regard to my aged father, and my wife and two young sons, I ask that you take them under your special care and protection. As for the other things that I would like to tell you, I am not given an opportunity. This letter knocks at your door to say to you, Peace."

The *Hankow Newsletter* at the time speaks of the imprisonment and martyrdom of this faithful priest as "transfiguring Holy Week and Easter this year." This is exactly the right word—"transfigure"—for it expresses the sense of spiritual glory which impressed the whole Chinese Church then, and which still shines in that land.

"The parallel to our Blessed Lord's death is striking as one listens to the story of what took place," the *Hankow Newsletter* continues. "Unwilling to flee as a hireling; 'having loved his own, he loved them unto the end.' On Wednesday in Holy Week, when the Communists came to the church and demanded the pastor, he stepped forward saying, 'I am he.' On Good Friday, he wrote to the Bishop showing that he was led as a willing sacrifice to the slaughter, and opened not his mouth against his murderers. On the 22nd of April, Easter Tuesday, he joined the noble army of martyrs.

"In China today, where atheism and cruelty and greed are undermining the faith of old and young, a light has been kindled by this man, which will shine down the centuries reflecting the light of Calvary. Just one month after Mr. Feng was killed, his wife arrived in Hankow carrying his precious letter. She has been noble also in the way she has borne her great sorrow. She is now near her three boys. One of them is blind; another is at St. Michael's School in Wuchang, while the youngest is with his grandfather in Hwangpei.

"Terrible as it is, we thank God for such an example as they have given, to help us bear whatever trials lie ahead in these troublous times."

In accepting responsibility for the wife and two sons, as Mr. Feng had requested in his letter, Bishop Roots appealed to the Church for \$5,000 (equivalent to \$10,000 in Chinese currency), as a maintenance fund for the priest's family and endowment fund for the benefit of widows and orphans of Chinese clergy. It is a satisfaction to know that within a short time the entire sum was given, largely by Churchmen in China.

Pilgrims to Washington Cathedral may well study the carved figures of saints, ancient and modern, men and women of both hemispheres and all

continents, standing there as representatives of the Faith and the Life, and may pause for prayer and thanksgiving at the likeness of Feng Mei Tsen, priest, who, following his Lord, "came not to be ministered unto, but to minister, and to give his life."

* * *

O Almighty God, who hast called us to faith in Thee, and hast compassed us about with so great a cloud of witnesses; Grant that we, encouraged by the good examples of Thy saints, and especially of Thy servant and martyr, Feng Mei Tsen, may persevere in running the race that is set before us, until at length, through Thy mercy, we, with them, attain to Thine eternal joy; through Him who is the author and finisher of our faith, Thy Son, Jesus Christ our Lord. Amen.



COLLEGE OF PREACHERS

THE BOOK SERVICE OF THE COLLEGE

By the Reverend Edwin B. Niver, D.D., Librarian

Plans for the book service of the College of Preachers first took shape in December, 1928. In that year there had been six small conferences of about twelve men each, in addition to the fourth annual gathering in June. The smaller groups met in the recently completed Janin Memorial Library designed for the first unit of the Cathedral Library. It was in this building that Bishop Rhinelander had his office. He was not only Warden of the College of Preachers, but also President of the Society for the Home Study of Holy Scripture. The library of that Society temporarily filled the shelves of the attractive main room of the new building.

From these early conferences, the question soon arose as to how some permanence might be given to the intellectual and spiritual quickening which came to the men attending the College. The Warden very happily found the answer in the ideal of an ordered life with its rule of devotion and rule of study. Here was an ideal with a program, something definite to be done. Only in this way could lasting results—intellectual and spiritual—be secured. The rule of devotion required one-half hour daily, the rule of study six hours a week.

The book service was designed primarily to make possible the carrying out of the rule of study. Men couldn't

read or study without books. The clergy, as a class, were unable to buy them. And those books which some men were able to buy might often prove disappointing, if not useless. It was reading with a purpose; it was directed, systematic reading which really counted. Only as the rule of study became an intellectual discipline could it play its full part in an ordered life. The leaders of conferences were therefore requested by the Warden to prepare lists of books especially bearing upon the subject-matter of their lectures. The College was to buy the books, and send them in rotation to the men after their return home. Started thus simply to make possible the following of a rule of study as part of an ordered life, the book service gradually became through its contacts with the men, the widely extended "continuation" program of the College.

The Reverend John Mitchell Page became Bishop Rhinelander's secretary early in December, 1928. With the assistance of Mrs. Lucy Duval Wormeley, who worked with Canon Fletcher in the library of the "S.H.S.H.S.," about a hundred books were collected, partly from the suggestions of conference leaders and partly from Bishop Rhinelander's own library. Space could only be found for them by moving back several rows of the books already on the shelves. Mrs. Wormeley had been given instruction by Dr. Richardson, a staff officer of the Library of Congress and a trustee of the "S.H.S.H.S." She made all the early entries in the accession book of the College, and prepared for mailing the first books sent out to the clergy.

The Reverend Mr. Page died suddenly on March 15, 1929. A few days later Bishop Rhinelander called in the writer to help temporarily in arranging and classifying the books already in hand, and to continue sending them out by mail. The task later became a permanent one. With the assistance of Mrs. Wormeley and the helpful counsel of Miss Clara Herbert of the

Public Library, a workable plan for a library circulating by mail, with its service extending to widely separated parts of the United States, gradually came into operation. By July 1st, 1929, there were twenty-two clergymen regularly reading the books sent from the College.

LIBRARY CLASSIFICATION

At the outset a special study was made of the library system or technique best suited to the book service of the College. First came the question of classification; whether to use the Dewey Decimal System or that of the Library of Congress. The latter was finally advised by Miss Herbert as the one being more largely adopted by theological libraries both in this country and abroad.

It cannot be emphasized too strongly that a collection of books uncatalogued is no library at all. Arranging them on the shelves by the accession number alone does not make them available to a reader. A library is not merely any unorganized, ungrouped mass of volumes, whether on shelves or in an attic. To become a real library, they must be made available by systematic arrangement. It must be possible to find them without endless or haphazard search. What an index or table of contents is to a single volume, a systematic classification is to a collection of books.

The adoption of the Library of Congress system of classification meant the great privilege of securing the necessary library cards (furnished by that Library at a nominal cost) for a "dictionary" catalogue. This catalogue comprises a number of separate headings or classifications under one alphabetizing, and forms a system of cross-reference in which each book appears on five or more printed cards arranged or distributed alphabetically under appropriate letter in different parts of the file. The method is a great time-saver and a wonderful help to the student. Many people are familiar with the many rows of file cases in the read-

ing room of the Library of Congress. Our system here is precisely the same on a miniature scale.

THE DAY'S ROUTINE

By way of illustration, let us take an individual case which is typical of what is going on daily. We will call the clergyman the Reverend John Smith of Dallas, Texas. Suppose he is returning Hebert's "Liturgy and Society." After the book has been unwrapped, his borrower's card is picked out of the file. On this card is written the accession number of the returned book, with the name of the author, and the date it was sent to Smith. We now stamp on this card the date of the book's return. Then the book card is taken out of its file (alphabetized according to the name of the author) and also stamped with the date of the book's return. Both the accession number and shelf (classification) number were noted on the book card, and on the title page of the book when it was accessioned. At the same time the College bookplate was pasted on the inside of the front cover and a pocket to hold the book card was attached to the inside of the back cover. The book card is now replaced at one side to go out again as would normally be returned to its proper place on the shelves.

We find, however, that the Reverend William Brown, another reader, has requested this book when it comes in, such a notation having been made on the book card. Hence, instead of being returned to the shelves, the book is placed to one side to go out again as soon as identical entries can be made on Brown's card and the book card.

But what has happened to the Reverend John Smith's card? After the returned book has been "charged off," a new label is typed with his name and address to be pasted on the container in which the next book will go to him. That book must now be selected. From the top of his card, we note the date of the conference which he attended. We pick out Smith's list from the folder containing all the individual

book lists of members of that conference. This list of forty or more books was made up from suggestions by the leader of the conference and the Librarian, with the approval of the Warden. Smith has drawn a line through those titles which he owns or has read. He has indicated by check marks on the left margin those books which he especially wishes to read, noting them in the order of preference. With his list in hand, a careful search is made of books that are on the shelves. We find that he desires, among others, Phillips Brooks' "Lectures on Preaching" (an old book but one increasingly in demand) and as one of the copies came in yesterday, it is now selected to go to him. The book card is removed from its pocket, and Smith's name and the date are noted thereon. The card then goes into the alphabetical file of book cards. On Smith's card the entry is also made of the new book going to him. It is then placed in the alphabetical file of borrowers' cards.

Before the book is wrapped for mailing, it must be placed in a container of suitable size and accurately weighed. The postage required is pasted on the outside of the container, an equal amount for return postage having been placed in a small envelope inside the container. The book is now ready to be mailed to John Smith, and it goes into a large sack with many others to await the mail truck's call for collection. So much for the daily routine, the slogan of which is "Keep the books moving!"

After the books are sent off, the stamp account for the day has to be made up, giving the exact amount for books on the full rate and those on the special rate.* This account is audited

*In the early years of the service, upon repeated representations to the Post Office Department, the special library rate in the first three postal zones from Washington was officially granted. The difficulty which had to be overcome was that we were not in the ordinary sense a "public" library. This privilege means a saving of hundreds of dollars each year. Beyond the 6th zone, the Railway Express rates were later found to be considerably less than the postal rates, and hence for the far west that service has been used. A charge account with the Express Company (paid monthly by check) simplifies bookkeeping both in connection with the books going out and those coming in.

weekly by the Treasurer's Office, and the amount of stamps used and on hand checked with the total of those purchased. Since the cost of stamps (including the return postage) averages \$90 per month, it will be seen how important it is that the daily accounting detect errors, if any, at their source. For the past three years, a Postage Fund made up of voluntary contributions from our readers has amounted to over \$600 annually. This has more than offset the cost of return postage.

THE VOLUME OF LIBRARY WORK

Bearing in mind the varied steps and operations necessary to keep even one book "moving," it is obvious that the number of books returned and charged off daily, plus the number of books selected and sent out each day, is an accurate measure of the volume of library work in terms of circulation. Such a daily record (books sent out and books returned) has been kept from July 1, 1929, to the present (July 1, 1937). A detailed report for the first six months of 1937 (compared with the totals for the same period in 1935 and 1936), and a chart* showing the phenomenal percentage of increase in the early years of the book service follow:

	1935	1936	1937
January	895	718	780
February	915	878	1,103
March	976	861	1,082
April	804	567	1,001
May	1,115	862	1,026
June	825	918	1,077
Total	5,530	4,804	6,069

NOTE: 1935 was the peak year in volume of circulation. In 1936 there was a recession. But the volume for the first half year of 1937 has considerably exceeded that for the similar period of 1935.

*Omitted owing to lack of space in THE CATHEDRAL AGE. It shows the annual circulation increasing from 1,000 in 1929 to more than 6,000 in 1932 and approaching 12,000 books for 1937.—EDITOR'S NOTE.

The purely mechanical part of the daily routine is by no means inconsiderable. It goes on in the summer practically the same as in winter. While some of the clergy discontinue the book service in the summer months, others in that period read two or three books a month instead of one. Thus the library staff finds no lessening of the daily routine during the time when the College is officially closed. There is in all library work a certain demand upon one's intelligence and judgment. We have a system carefully devised, and yet one that has been modified and improved by experience. But no system, however fine, can work of itself. Only painstaking attention at each step can secure accuracy, the first requirement in library work. Next in importance is enough speed to keep the decks clear. Otherwise, if the books were allowed to accumulate as they came in, without being daily charged off and returned to the shelves, in a short time the amount of work to be done would pile up so high as to seem almost insurmountable.

Too high praise cannot be given to those who have formed the small library staff from the beginning. Only through their faithful and intelligent devotion to the daily task could the work have been handled successfully in the years of rapidly mounting circulation.

In connection with the circulation, there has always been a considerable amount of daily correspondence. The little group of twenty-two readers on July 1, 1929, has grown nearly to a thousand. Requests for lists of books on special subjects, for general lists after the conference lists have been exhausted, for extension of time beyond the one month limit, etc., require many letters and postal cards daily. Each month a hundred or more notices go to "delinquents"—those whose books are overdue. Constant checking up on borrowers' cards is necessary. It should be said, however, that taking a long range view, there has been a gratifying percentage of increase in

the number of those who return books promptly or who write asking for an extension. In the informal book talk given by the Librarian to the men of each conference, the point is emphasized that the observance of the "book a month" rule is as much in the interest of the reader as it is of importance to the library. The borrower has a keener intellectual interest, a greater urge to read the book and get something out of it, if he knows it must be returned in a fixed time. When the rule of study has become a part of one's daily life, there is little difficulty about returning books on time.

A UNIQUE PRIVILEGE

While a borrowed book has the advantage of a time limit in "getting itself read," there is on the other hand, a very distinct disadvantage involved. It cannot be treated as a book of your own. You must not mark striking phrases, or important passages. You must not index your own references on the fly-leaf or back cover. Any of these perfectly natural impulses which come to one in attentive reading, would mean suspension or fine in any well-conducted library. Here then is a very real handicap always present in the use of library books.

From quite another approach the difficulty became even more serious before a solution to the problem was found for our readers. When visiting the College a few years ago, the present Bishop Suffragan of St. Albans, England, gave an exceedingly practical talk entitled: "Hints on Reading." Briefly stated, his scheme consisted of the following steps:

(1) Make a cursory inspection of the book, reading carefully, however, the introduction and table of contents, then skimming rapidly over the first chapter and dipping into the middle of the book, ponder thoughtfully the summing up of the author's message at the end. (This preliminary scanning is necessary to get some idea of the book as a whole

before taking up any of its detailed parts.)

(2) After a few days, read carefully each chapter of the book, drawing with a soft pencil light lines on the right margin to indicate the passages especially significant to you.

(3) Then, after a short interval, go over it again, reading only those marked passages, but noting on the left margin those which are *doubly* significant.

Finally, write a summary of the book, either in your own words or those of the author, made up of the doubly marked passages condensed into one or more closely written pages. This summary, properly classified and filed, will be a permanent record of the significance of the book for you.

These "hints" on the technique of reading, based upon freedom to mark the pages, made the problem of the borrower even more acute. To read so as to gain some permanent benefit, and at the same time to do it with a borrowed book seemed quite impossible. But just here comes in the unique privilege of the readers of the College. When the following suggestion was presented by the Librarian to Bishop Rhinelander he promptly accepted it as the only possible solution; that is, to grant our borrowers the privilege of marking library books as if they were their own, but after the final summary is written out, to require that all marks on the margins be erased before returning the book. That an increasingly large number of our readers do this is seen by examining the margins where such erasures have quite evidently been made. So far as can be ascertained there is no similar privilege granted by any other library in the world.

The Librarian, in the early days, conceived the scope of his work to be to get the books into the hands of the readers, and then to get them back. But as the years passed, there has come a much larger conception of the task. Now it is to make sure, so far as is humanly possible, that when a

book returns to the Library it has left something behind—not simply a few vague ideas flitting about in the mind of the reader, but a well-condensed summary, properly classified and with-

in easy reach for reference. And it is believed that back of that summary will be a more well-ordered mind and a more effective and fruitful ministry of the Word of God.

"THE PASTORAL MINISTRY AND PREACHING"

Twenty-five men from various parts of the United States attended a conference on "The Pastoral Ministry and Preaching" from April 2nd to 9th under the leadership of the late Reverend Alfred Newberry, rector of the Church of the Advent in Boston. The lectures, given twice each day, proved the leader to be the master of his favorite theme. The subject was approached from the point of view of the Christian application of the Adlerian psychology. Through the lectures, group discussions, and private interviews as well, Mr. Newberry showed fresh approaches to parish personnel problems.

Sharing the week's schedule with him were the sermons preached by members of the conference and the discussion of them. While critical discussion inevitably tends toward a high acid content, no one who is interested sincerely in improving his sermons would begrudge the pointing out of defects to be remedied. Further

constructive criticism was available at the experienced hands of Bishop Rhinelander, Chaplain Kinkead, and Dr. Niver.

This conference was distinguished from others by being the first to be attended by clergy of the Canadian Church. Their active participation added materially to the all-inclusive atmosphere. No small part of the contribution made by the College of Preachers to the Church is its bringing together men from widely different localities for the exchange of ideas.

The conference was fortunate to meet under Bishop Rhinelander's leadership, whose retirement as warden was soon to follow. His joy in the work and influence of the College was apparent in every contact with the group. We count it a privilege to have been able to meet with him and the staff and to store up new energy for the tasks of the pastoral ministry and preaching.

J. P. M.

"THE MISSION OF THE EPISCOPAL CHURCH"

The session, from April 12th through 17th, was led by Bishop Wilson of Eau Claire, on his well-known theme, "The Mission of the Episcopal Church"—which means that the solemn walls of the stately College rang with some true and lively words. Of the thirty young clergy in attendance, not one could fail to get a quickened sense of membership in an organism proclaimed to be the Church of God with power.

All sorts and conditions of churchmanship were represented; and even queer notions in politics and economics had their staunch advocates. Such

variety lent spice to the various formal conferences, and kept little knots of men discussing, arguing, and looking up references. The members were able men, and they learned something from one another.

The criticism of the preaching was surprisingly frank. That it was accepted in fine spirit by every one without exception, must be due to some sort of esprit that the College has succeeded in producing. Professional men, trying hard to do their best, do not generally welcome criticism even from their intimate friends. Here there seemed to be a sort of atmosphere

which said: "All of this is organized solely to help you. No man here has any axe to grind, nor any spleen to vent."

Each student had to pay a small fee

out of his personal pocket. He got back at least five times the value of that offering from his stay at the College.

R. W.

SERMON TECHNIQUE FOUND CAPTIVATING SUBJECT

A conference on "Sermon Technique" was held from April 28th to May 5th, with the Reverend Dr. John Gass of New York as the leader, assisted by the Reverend William Kernan. Every member had been to the College of Preachers at least once before.

This was planned as an intensive conference. Each man preached, and his sermon was subjected to constructive criticism by the other members of the group. Although the sermons were of different types, the subjects were large and wholesome. The criticism was uniformly kind, but at times, quite penetrating. There was a genuine desire to help one another in the important matter of how to preach the Gospel. Furthermore sermon criticism led us into a few side excursions including theology and personal religion which were all to the good.

On the whole, the preaching showed sincerity, good choice of subjects, and proper material. By way of constructive criticism it was urged that more illustrations be used, more graphic language, and fairly simple terminology. There is needed a manifest effort to translate the great truths of our holy religion from the language of the student of theology into the speech and thought-forms of the average person. Unless they are so translated, we

shall not be understood.

A fine spirit of fellowship pervaded the conference. Various schools of churchmanship were represented, and each learned to respect more fully the other. The differences among us are not very great, and the better we know one another the more marked our essential unity becomes.

The subject for study really captivated the students. Even after complicity, and during meals, discussions continued relative to preaching, and the merits and demerits of such and such a sermon.

The leaders soon made their impress—Dr. Gass with his kindly, sympathetic, helpful criticism and comments, summing up a sermon with that consummate "art that conceals art"—and Mr. Kernan with his rapier-like mind, and his obvious spiritual passion. Worthy of special mention is a paper read by Dr. Niver which set forth in classic language the *raison d'être* for sermon criticism. Bishop Rhinelander, as usual, lent his keen intellect and radiant spirit to the group, and Chaplain Kinkead added his trenchant comments and subtle wit.

The general opinion was expressed that the small conference has the advantage, as far as real accomplishment is concerned, over the larger group.

W. P. B.

"PREACHING AND MODERN THOUGHT"

"The eagerness of modern youth to wrestle with the problems and fundamental questions of human life and religious experience constitutes a great challenge to the Christian Church."—from Wedel's "The Church's Work with Students."

The conference from May 26th to June 2nd was a sincere and valuable facing of this challenge. Led by the Reverend Dr. Theodore Wedel of the National Council and the Reverend Leroy Burroughs, College Chaplain at Ames, in Iowa, the gathering offered

encouraging evidence that the Church is beginning to appreciate her responsibility and opportunity to present to young people, and especially to the college student, a faith worthy of their eagerness.

Indeed the conference faced the fact that to a large proportion of the youth of today, the Christianity of the Historic Church is almost unknown and that for these young men and women the Christian religion has come to mean little more than an emotional worship of ethics.

Dr. Wedel's discussions came under five headings: 1. The Enemy Without . . . Naturalism; 2. The Enemy Within . . . Church Without God; 3. The Problem of God; 4. The Christian Answer; 5. The Opportunity of Anglicanism.

Mr. Burrough's lectures presented a wealth of valuable experience, dealing largely with the technique of work with young people and college students.

The majority of the clergy present, having college students in their parishes, found the conference of tremendous interest. Outstanding was their unanimity of conviction and enthusiasm as to the vital part that the Anglican Church can and must play in the redemption of these young

people—indeed of all society—from the modern heresies of cynicism and sentimentalism.

The leaders of the conference, unsparing though they were in presenting the hopelessness of much that today is called religion, were both concrete and objective in showing the Church's opportunity and technique for revealing God to a hungry world. For today the Church is being forced by circumstances to rediscover her own genius, and is finding that only in a return to the central idea, the *essence* of the Christian faith, can men find an answer to their needs and a purpose for their lives. For Christianity is a fact — not an idea, ideal, or explanation — and that fact is the Incarnation.

A week at the College is far more than a course of instruction, however stimulating. It is an integrated, spiritual exercise. The worship in the Chapel, the meditations, the intercessions; the valuable help afforded by the preaching, sermon analysis, and criticism; the friendly helpfulness of the staff—all contribute to an experience which sends a man home with renewed and enlarged vision, joy, and usefulness in the service of God.

J. O. P.

State Committees Answer Cathedral Call

By Elizabeth B. Canaday

Field Secretary of the National Cathedral Association

SINCE the annual meeting of the Women's Committees of the National Cathedral Association which occurred in Washington in May, several interesting developments have occurred "in the field" under the leadership of state chairmen.

Two weeks after the Washington meeting, Mrs. Clarence Blair Mitchell sponsored a large mailing of letters over her signature to former Washington Cathedral contributors and prospective friends in New Jersey.

Four days later, in the historic town of Providence, the new Rhode Island chairman, Mrs. G. Maurice Congdon, entertained at luncheon for twelve women who are assisting her to carry on the Cathedral's work so ably sponsored for more than a decade by Mrs. Arthur B. Lisle. As the guest of honor and National Advisory Chairman, Mrs. William Adams Brown presented the cause of the Cathedral in terms of its spiritual significance in these changing times. Plans for an

autumn meeting were discussed with the Field Secretary, who accompanied Mrs. Brown.

Mrs. Lisle, now Honorary Chairman for Rhode Island, and Mrs. James DeWolf Perry, wife of the Presiding Bishop, are cooperating with Mrs. Congdon in the committee's renewed activity.

* *

Mrs. Walter Tuckerman, member of the District of Columbia Committee, entertained a large group of Washington and Maryland friends at tea on May 21st, in the garden of her home at Bethesda. The Cathedral lantern slides were shown by Canon Anson Phelps Stokes. The Bishop of Washington spoke with great optimism of the Cathedral's future, and Mrs. Tuckerman made an informal appeal for new memberships in the National Cathedral Association.

Miss Olivia Stokes presided over a decorated basket near the garden gate, in which a silver offering for the Cathedral was received.

* *

Two preliminary gatherings of the Baltimore Committee occurred in early summer: the Executive Committee met at the home of the incoming chairman, Mrs. Albert C. Bruce; and later the entire Maryland Committee were the luncheon guests of Mrs. Robert Garrett at "Attica" in Roland Park. Mrs. Garrett expressed her deep regret that she could not continue as chairman, and assured Mrs. Bruce of her unflinching cooperation in future Washington Cathedral efforts. A resolution of appreciation for Mrs. Garrett's years of devoted leadership was placed on record. Plans for an autumn meeting were considered and arrangements made for cooperation of the Mount Saint Alban office in preparing invitations.

* *

A splendid event, indeed, was the benefit arranged on June 2nd at the home of Mrs. Irene du Pont at Granogue, Delaware, under the auspices of the Women's Committee for

Washington Cathedral in that state. Representatives from various parishes comprise this committee, which has been active for several years under the leadership of Mrs. du Pont.

Nearly 150 bridge tables were occupied during the afternoon. Approximately 1,000 guests were entertained in the spacious house and gardens. Herb plants from the Cathedral gardens, candy, jars of pot pourri, and stained glass vases from Lawrence Saint's studio were sold at decorated booths. A junior committee presided over wicker wheelbarrows loaded with beautiful garden flowers.

Offerings totalled more than \$1,200 toward Delaware's share in the maintenance of the Cathedral under the "Union of States" plan.

* *

Mr. and Mrs. William G. Mather were hosts to one hundred guests at a garden supper party on June 7th at their home on Lake Shore Boulevard in Cleveland. Bishop Freeman, the guest of honor, presented his forceful address on "Washington Cathedral—A Stabilizing Force in Time of Crisis." Canon Stokes showed the stereopticon slides on the "History and Purpose of the Cathedral."

On the evening after the Cleveland meeting, Mrs. Mather mailed letters to many Ohio friends in behalf of the Cathedral's work. Generous contributions have been coming in toward Ohio's quota. Among these have been several substantial "renewals" from former annual subscribers who had discontinued their offerings during the depression. It now appears that, through the sponsorship of Mr. and Mrs. Mather, and a liberal donation from an anonymous former Cleveland resident, gifts from Ohio may exceed contributions from all other state committees for 1937. Such gratifying results mean much, for the maintenance fund of Washington Cathedral needs every possible help from its friends.

* *

Although chronological order brings them last, two events on the calendar

for late June proved to be highly important:

The first was a large mailing of letters asking for memberships in the National Cathedral Association, sent out in eastern Pennsylvania under the sponsorship of Mrs. George Wharton Pepper and over the signature of her daughter, Mrs. Fitz Eugene D. Newbold. The committee assisting Mrs. Newbold included Mrs. Richard Claytor, Mrs. Charles Dickey, Mrs. Randal Morgan, 3d, Mrs. Edward C. Page and Mrs. Wharton Sinkler. As is the custom with Washington Cathedral appeals, these letters were sent only to those whose memberships or contributions had not been received for some time or who had never sent offerings to the Cathedral. New contributions are still coming in from these letters, thus adding new members to the National Cathedral Association's roster of Pennsylvania friends.

In perfection of planning and presentation by a state group, a remarkable day for Washington Cathedral occurred on June 22nd, when the New Hampshire Committee, under the chairmanship of Mrs. William H. Schofield of Peterborough, entertained three hundred Cathedral friends at St. Paul's School in Concord. All through the day Mrs. Schofield and committee members were assisted enthusiastically by the Bishop of New Hampshire, the Right Reverend Dr. John T. Dallas and the Reverend Dr. and Mrs. Drury of St. Paul's in extending hospitality to "Cathedral pilgrims" from parishes throughout the state.

Two luncheons started the day's program: one given by Mrs. Schofield at Alumni House for thirty women on the Committee, and the other by Bishop Dallas in honor of the Cathedral's spokesmen, the Bishop of Wash-



Photo by Daily Monitor and New Hampshire Patriot, Concord

NEW HAMPSHIRE WOMEN'S COMMITTEE GREET CATHEDRAL SPOKESMEN

Generous gift for pier in North Porch to memorialize twelve New Hampshire Church women featured enthusiastic meeting held at St. Paul's School in Concord. (Left to right) The Honorable William B. Castle, former Under-Secretary of State and President of the National Cathedral Association; the Bishop of Washington; Mrs. William H. Schofield, Chairman of the New Hampshire Women's Committee for Washington Cathedral; and the Right Reverend John T. Dallas, D.D., Bishop of New Hampshire.

ington, and the Honorable William R. Castle, former Under-Secretary of State and President of the National Cathedral Association.

A large open meeting at St. Paul's auditorium, The Hall, was the highlight of the day. After Mr. Castle had shown the Cathedral lantern slides and Bishop Freeman had made the address, Bishop Dallas and Dr. Drury presented to Bishop Freeman, in behalf of the New Hampshire Committee, a receipt for \$1,800, transferred on the preceding day to Washington Cathedral, to be used for a pier in the North Porch memorializing twelve women of New Hampshire.

The names of these women, who loved their Church and State loyally, have been entered in the "Book of Remembrance" as follows:

Catherine Thomson Dallas (Mother of the Bishop of New Hampshire)	1843-1921
Caroline Merrill Drew	1845-1919
Elizabeth Forsyth Hamlin	1848-1936
Sarah Elizabeth Hodgman	1839-1892
Emily Eames MacVeagh	1841-1916
Bertha Olmsted Niles	1834-1926
Grace Holt Reed	1874-1937
Molly (Elizabeth M.) Stark	1738-1814
Lilian Carpenter Streeter	1854-1935
Elizabeth Atherton Towne	1860-1936
Edith Souther Tufts	1862-1935
Mary Parker Woodworth	1849-1919

Immediately after the meeting, Dr. and Mrs. Drury served tea in the rectory to all the guests. The presentation of the New Hampshire memorial pier did not mark the extent of the committee's effort. Over the signature of Mrs. Schofield, and with General H. H. Dudley of Concord as treasurer, several hundred letters were mailed right after the meeting, resulting in generous response toward this state's share in the yearly maintenance needs of the Cathedral.

* *

Plans move on apace, at this midsummer time of writing, for a busy autumn among the Women's Commit-

tees for Washington Cathedral. Although active chairmen have been scattered over the globe for the summer, the postman brings word to Mount Saint Alban every few days that they have been thinking of the Cathedral, and will be back soon in their own states to continue working in its behalf.

From Mrs. R. H. Sherwood of Indianapolis comes news that her plans are almost completed for a garden meeting and reception on the evening of September 21st at her home on Meridian Avenue. Bishop Freeman, as guest of honor of the Committee for the Diocese of Indianapolis, is looking forward to this appointment with much pleasure because it will afford him the opportunity to spend a few hours with his valued colleague, the Right Reverend Joseph M. Francis.

It was through the earnest recommendation of Bishop Francis that Mrs. Arthur Neel, Chairman for Indiana, was able to obtain the acceptance of Mrs. Sherwood as our Chairman in the Diocese of Indianapolis. Fatigued though he was from concern over flood devastation in several parishes, Bishop Francis found strength and time last February to give helpful advice to Mrs. Neel and the Field Secretary. He added, later, his own gracious invitation to that of Mrs. Sherwood's committee, for Bishop Freeman to present the Cathedral cause in Indianapolis this autumn.

Other autumn events will include a large luncheon sponsored by Mrs. William N. Bullard at her home, "Highwood," Lenox, in cooperation with her new committee for the Diocese of Western Massachusetts, when the new Dean of Washington, the Very Reverend Dr. Noble C. Powell, and Mrs. William Adams Brown will be the speakers. Mrs. Bullard has enlisted a group of representative co-chairmen who are assisting her in making new friends for Washington Cathedral, in which she believes so ardently.



CATHEDRAL CHRONICLES

Recent Progress Reports from Temples at
Home and Abroad

The Reverend Frederick W. Adams, rector of the Church of the Messiah and Incarnation in Brooklyn, New York, has been elected Dean of Trinity Cathedral in Trenton, New Jersey.

+ +

With the permission of the Bishop of Louisiana, the name of the undercroft or crypt of the Cathedral of St. Luke in Ancone, Panama Canal Zone, will be Bishop Morris Hall. The Cathedral was built under his leadership when he was for a decade the first resident

Bishop of the Episcopal Church in the Canal Zone.

+ +

Under the will of Miss Annie M. P. Bundy, a bequest of approximately \$40,000 has been left to Grace Cathedral in Topeka, Kansas, the income to be used for annual musical festivals during the next twenty years. At the end of that time the principal sum will become available for the "Annie M. P. Bundy Home" for business women. She was for many years a faithful com-

CATHEDRAL OFFERS HOME STUDY BIBLE COURSES

The Reverend Robert J. Gibson of Accokeek, Maryland, newly appointed Director of Studies for The Society For the Home Study of Holy Scripture and Church History, which has its headquarters on Mount Saint Alban, announces the following correspondence courses for 1937-1938:

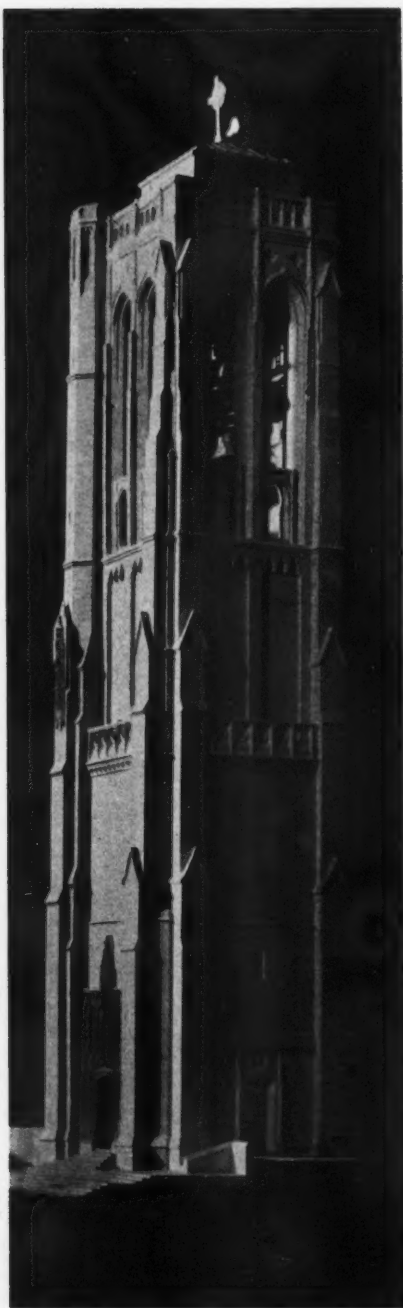
"The New Testament in the Church"—eleven studies with a final examination to be conducted by the Reverend C. S. Abbott, Vicar of the Chapel of the Good Shepherd in Washington.

"The Consecutive Teaching of the Collects, Epistles, and Gospels of the Christian Year from Pentecost to Advent"—fourteen studies and a final examination conducted by the Reverend Arthur B. Rudd, Rector of Christ Church, Rockville, Maryland, and former Field Secretary of the National Cathedral Association.

"Christian Doctrine"—nine studies with a final examination conducted by the Reverend Mr. Gibson.

A nominal fee of \$1.00 is charged for each course to cover the cost of duplicating and mailing copies of the lessons to those who enroll. Registrations will be received by the Reverend Mr. Gibson, care of the Rectory, Accokeek, Maryland, through Friday, October 8th. The first study will be mailed out on October 18th.

This program should make a real appeal to all who are responsible for leadership in Religious Education because it offers a unique opportunity, at a minimum expense, for the training of Church school teachers. Many of the clergy welcome these courses as a method for reaching those whom they have not been able to interest in study groups or other techniques for adult education.



municant in the Cathedral congregation.

+ +

The interior work on "St. Paul's Wayside Cathedral," through which the Right Reverend Henry W. Hobson, D.D., plans to bring the work of the Diocesan headquarters in Southern Ohio into closer touch with individual parishes, was completed early in September. This is probably the first time in the history of the Church that the "cathedra" or historic Bishop's chair has been given the mobility associated with modern trends of transportation.

+ +

Among the lecturers at the Berkeley Divinity School in New Haven, Connecticut, this year will be the Reverend Cyril Hudson, Canon of St. Alban's Cathedral in England, who is recognized as a leader in the field of adult religious education. He will preach and lecture in other communities during his visit to the United States.

+ +

Dr. Nathaniel Coulson, aged eighty-four and dentist by profession, has made generous gifts to provide for the North Tower of Grace Cathedral, according to an article by Carolyn Ans-pacher in the *San Francisco Chronicle*. With the steel fabrication of the Tower completed, he must wait until September to order the thirty-bell carillon which, it is estimated, will require ten months to be fashioned.

When the Golden Gate International Exposition opens on February 18, 1939, Grace Cathedral chimes will add their song to the festivities, thanks to Dr. Coulson's unfailing interest in this enterprise which was revealed nine years ago when he first decided to subscribe \$25,000 for installation of the bells. In order to contribute an additional \$42,499 for the Tower, Dr. Coulson sold most of his stock and used the entire annual income from his annuities.

Gabriel Moulin Photo

PLASTER MODEL OF TOWER

For Grace Cathedral in San Francisco, showing how the Cross will be illuminated above the Golden Gate Bridge.

"I came to this country in 1875, an immigrant boy from England," he said. "San Francisco was good to me. I graduated with the class of 1885 from the University of California. I practiced dentistry here until 1925. I saved some of my money. I plunged with the rest of it. I have no relatives. I have no family ties. My money will do the city more good than it will do me. But that money will last only as long as I live. So I must live, if only to do my part in giving San Francisco a church designed for the entire community, a great Cathedral within a great city."

+ +

A new stained glass window was recently installed in Worcester Cathedral, England, representing the gift of the Venerable F. W. Goodman, Archdeacon of Arctic Alaska, as a memorial to his parents and grandparents.

+ +

The Bishop of Guilford has received an offering of £1,550 toward the building of the new Cathedral in Guilford from a lady who lives in the Diocese. Twelve portions of the Cathedral fabric have now been offered by individuals or parish donors, whose names will be associated with the gifts.

The first anniversary of the laying of the Foundation Stone of this new Cathedral in England was observed last



"IN MEMORIAM"

H. Marshall Doolittle of Painesville, Ohio, who died recently in his 84th year. "His name will ever be to those who knew him, an inspiration to higher thoughts and nobler deeds" to quote the resolution adopted by the vestry of St. James Church in his community, of which he was senior warden. For some years, Mr. Doolittle had made an annual pilgrimage to Washington Cathedral which was one of his major interests. He personally obtained more than 250 memberships in the National Cathedral Association including many donors of stones for the Cathedral fabric.

INTEGRITY IN BUILDING

"I enjoyed very much seeing the Cathedral. You have no idea how refreshing, mentally, it is to see a structure that really is what it seems to be.

"We have all become so used to stucco and plaster pretending to be stone, or 'what have you,' that we have lost sight of the fact that practically all buildings being constructed at the present time are but a little better than architectural lies."

From an architect and friend of the Dean, who wrote him a letter after visiting Washington Cathedral.

July with a Diocesan "rally of youth" on Stag Hill, the Cathedral site. The Dean of Ely, who was formerly Archdeacon of Surrey, delivered the address.

* *

Two attractive pictures of the Cottage Herb Garden on Mount Saint Alban appeared recently in *Good Housekeeping*, adding greatly to the interest of an article on "Herbs—Grow Them and Use Them," by Byron MacFayden.

"In a quaint corner of Washington Cathedral Close, Washington, D. C., one comes upon the Cottage Herb Garden in which are gathered herbs from the Cathedral gardens and greenhouses, as well as attractive containers of dried herbs," he writes. "These little herbs in their fascinating pots have travelled far and wide with pilgrims to many American home garden plots. It stirs

the imagination to know that these herbs are doing their bit in making America herb-conscious."

* *

Miss Elsie Trowbridge of New Haven, Connecticut, a faithful reader of *THE CATHEDRAL AGE*, sends to the editorial office the following extract from a letter received from William Ravenscroft, an architect in Hants, England:

"And now for a few words about *THE CATHEDRAL AGE*—What a wonderful production and we are so glad to have the numbers you so kindly sent.

"Your architecture has wonderfully changed during the last half century. When I was a young man it was so different and I remember we used to pity your native architects for having

CATHEDRAL CHRISTMAS CARDS READY FOR MAILING

The 1937 series of twelve Washington Cathedral Christmas cards, created especially for members of the National Cathedral Association and their friends, includes the following subjects:

A reproduction in gold ink of the "Statue of the Child Jesus," by Mary Aldrich Fraser, in the Children's Chapel.

A reproduction in full color of "The Alba Madonna," by Raphael, which is one of the most valuable paintings in the collection presented to the National Gallery of Art by the late Andrew W. Mellon, who gave the National Cathedral Association permission to include this subject in the new Christmas card offerings.

The always popular "Madonna of the Chair," by Raphael, on a card which contains a small calendar for 1938.

An unusual subject entitled "Madonna Adoring the Christ Child," by Chen Hsu, a Chinese artist—a gratifying result of Christian missionary effort in China.

A winter photograph showing the snow-covered Apse and Great Choir of Washington Cathedral with "A Thought for Christmas" taken from the writings of the first Bishop of Washington, the Right Reverend Henry Yates Satterlee, D.D.

A full color reproduction of "The Divine Shepherd," by Murillo.

"The Magi on Their Way to Bethlehem," by J. James Tissot—reproduction of the painting which hangs in the Brooklyn Institute of Art.

Readers of *THE CATHEDRAL AGE* who wish to order additional sets of the 1937 series will find a convenient form on page 4.

Should the demand warrant such action, the National Cathedral Association is prepared to offer a series of Easter greeting cards for the first time next year. Requests must be received by December 25th, 1937.

such poor productions, especially in church architecture.

"But now your churches and colleges make us sit up through the excellence of design they reveal. It is a matter for much gratification that you have accomplished so much. I am going to keep your magazines by me for reference and enjoyment."

✦ ✦

The Most Reverend Nicholas Kedroff of New York, Archbishop of North America and the Aleutian Islands, appeared recently for the co-operation of

all churches in his large diocese to raise funds for repairing the Russian Cathedral of St. Nicholas at 15 East 97th Street in New York City. One of the finest examples of Byzantine architecture in America, this Cathedral was erected in 1902 and is the spiritual headquarters for 400 Russian Churches.

✦ ✦

The Right Reverend Vedanayakam Samuel Azariah, D.D., Bishop of Dornakal and the first native of India to be elevated to the Episcopate in the Anglican Communion, came into resi-



Photo by Harris & Ewing

WASHINGTON CATHEDRAL CHOIR BOYS RECEIVE ANNUAL AWARDS

The Very Reverend Noble C. Powell, D.D., Dean of Washington, presented awards on June 27th to two choristers who had rendered outstanding service during the last year. From left to right: The Dean; Robert G. Barrow, organist and choirmaster; Alexander Walker, who received the Gover Medal for character and deportment, and Louis Hood, Jr., who received the Mount Saint Alban Medal for highest musical ability. Burr Piggott, upon whom the Lane Johnston Medal for loyalty, efficiency and devotion to the choir was conferred, was unable to be present because of illness.

dence at the College of Preachers on September 27th to conduct a conference for the clergy on "The Universal Gospel," assisted by the new Warden, the Very Reverend Noble C. Powell, D.D. Since Dr. Azariah became Bishop twenty-five years ago, more than 200,000 Christians have been added to the Church in his Diocese, which is composed mostly of humble villages in southern India. He is assisted by the Reverend and Mrs. George Van B. Shriver and Mr. and Mrs. Brinkley Snowden, American missionaries sent to India by the Episcopal Church in the United States.

* *

The consecration service for the Reverend Goodrich Robert Fenner, Bishop Coadjutor-elect of the Diocese of Kansas, is scheduled to be held on the Feast of St. Michael and All Angels, September 29th, in Grace Cathedral in Topeka. He is to be presented to the Presiding Bishop by the Bishop of West Missouri and the Bishop of West Texas. The Bishop of Colorado will preach the sermon.

* *

The Cathedral Messenger, published weekly by Trinity Cathedral of the Diocese of Duluth in Minnesota, under the direction of the Very Reverend John F. Robertson, is among the attractive leaflets coming to the editorial desk of *THE CATHEDRAL AGE*. Details of the Sunday services are supplemented by news concerning the Diocese, and the general Church, with a form on the back page for strangers to give helpful information to the Cathedral clergy in the discharge of their pastoral responsibilities.

* *

The Right Reverend E. W. Sara, recently elected Assistant Bishop of Jamaica, preached his farewell sermon as Chancellor in Truro Cathedral a few weeks ago. Information on the "Friends of Truro Cathedral" will be presented in a forthcoming issue of *THE CATHEDRAL AGE*.

An exhibition of architectural models, plans and drawings to illustrate the history and preservation of St. Paul's Cathedral in London was on view in the galleries from May through August. It included Sir Christopher Wren's original model of the building which was restored at considerable expense some years ago.

* *

The Bishop of Blackburn (Dr. Herbert) announces a contract has been signed for £55,000 to begin construction on the new Cathedral in that Diocese in England. This will include the building of the whole sub-structure of the Transept section up to the floor level of the present Cathedral, and the central portion, which will eventually be the Crossing, up to the roof level.

"It is clear that we ought not to be content with that amount of building," Dr. Herbert writes. "It will in effect only provide a spacious and dignified temporary chancel or east end of the building. We must make it our ambition to complete this section by bringing the Transepts also up to the roof level. The total cost of this additional work will be about £80,000, and as we have approximately £50,000 in hand, we have three years in which to raise £30,000."



GREETINGS

1937

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I give and devise to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, and its successors, forever _____

In the District of Columbia and in most of the States, a will bequeathing personal property or devising real estate should be signed by the testator and attested and subscribed in his presence by at least two credible witnesses. In a few states three witnesses are required.

For additional information about bequests to the Cathedral Foundation please write to the Dean of Washington, Mount Saint Alban, Washington, D. C.



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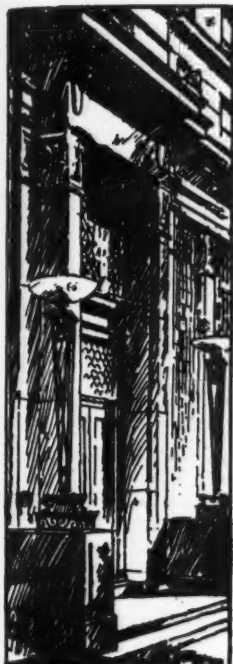
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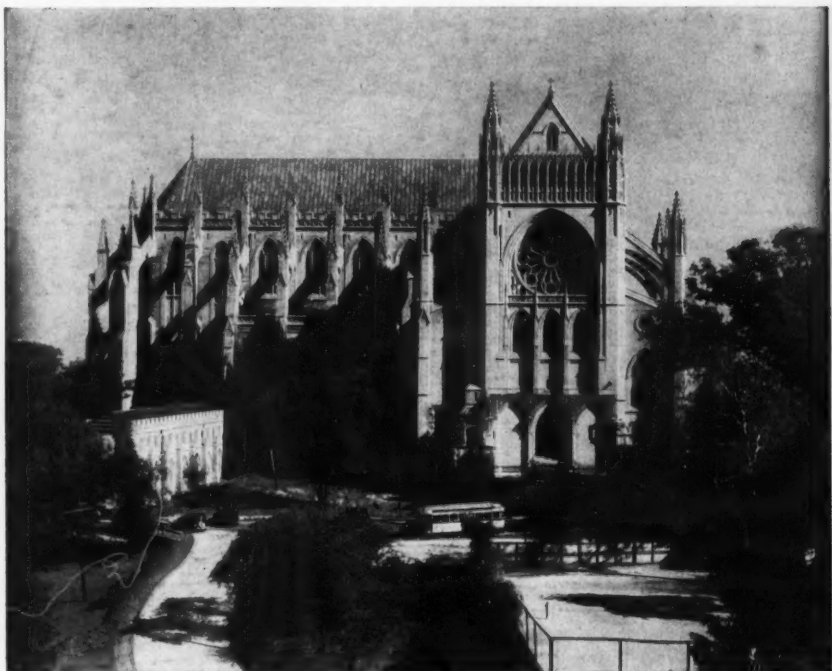
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The Reverend Canon Albert H. Lucas, D.C.L.
Headmaster



A GENERAL VIEW OF WASHINGTON CATHEDRAL FROM THE NORTH

Showing the Apse or Sanctuary, the Great Choir and North Transept, and the Meredith Howland Pyne Memorial Cloister below the buttresses of the Sanctuary.

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